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THE MISSION OF THE SNOW-FLAKE.

SERMON PREACHED IN THE FIRST UNIVERSALIST CHURCH, MINNEAPOLIS, MINN., BY REV. MARION D. SHUTTER, D.D.

"Great things doeth he, which we cannot comprehend. For he saith to the snow, Be thou on the earth."—JOB xxxvii. 5, 6.

Whether the events of life are what we call special providences may be questioned. Whether the events of life, adverse or favorable, ought to be improved; whether they may, if we apply ourselves to learn, teach us useful lessons, and be made to enter into life's discipline and instruction, does not admit of dispute. I do not affirm that everything that happens is directly or purposely sent for our good, on the one hand, or our judgment, on the other. I do affirm that out of everything which happens we may extract good if we seek it. The worst and unsightliest thing which comes to us has its evangel, as the ugliest toad is fabled to have a jewel in his preposterous head.

To make the application: whether this snow-storm was sent on purpose to furnish me a text for this morning may very well be doubted; but, given the snow-storm, it shall read me my sermon, and I will deliver the message to you.

It was upon this wise: after diving deep into my inner consciousness, if haply I might find some pearl of an idea; after vainly seeking inspiration in books, and getting from much study only what Solomon did, "weariness of the flesh," I turned to my window and looked out upon the storm, as the flakes were whirled by the wind among the dark and barren branches of the trees along the street. I watched it, as slowly the snow gathered upon walks and streets and roofs of houses, and

"The poorest twig on the elm-tree
Was ridged inch-deep with pearl,"

until at last it all seemed a pure, white page of the gospel, fresh from God. "He saith to the snow, Be thou on the earth."

It is surely charged with some message from the wise and loving Power that encircles the earth: "Fire and hail, *snow* and vapor, storm and wind, fulfil his will."

He who spoke from the cloud and whirlwind is himself represented as asking Job, "Hast thou entered into the treasures of the snow?" Perhaps he meant to ask whether Job had wisdom enough to find out the secret storehouses from which the snow came. But we may ask, Hast thou discovered the wealth of meaning in its flakes? Hast thou discovered the lessons that they teach? Hast thou entered into *these* treasures of the snow?

I. The snow-storm is a revelation of our Father. There is in it a sweeter theology than that of Augustine and Calvin, and something higher than a bread and butter morality.

Old prophets and teachers did not fear to read Nature face to face, nor did they fail to find there the Life that animated all. They did not feel that they were getting away from God, when they stood enraptured among his works. Nay, their hearts were stirred more deeply, and they struck from their harps more triumphant chords, when they beheld his great and manifold works, and knew that "in wisdom he had made them all."

The Psalmist looked out as the dainty flakes fluttered through the still air of Judea, and sang, "He giveth snow like wool,"—so soft and fleecy, so gently did it fall,—robing the valley in dazzling garments and setting a crown of light upon the sacred hill!

"As the rain cometh down, and the *snow* from heaven," exclaimed Isaiah, "and returneth not thither, but watereth the earth,

and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater, so shall my word be that goeth forth out of my mouth."

Jeremiah drew instruction for the people from the "snows of Lebanon," and some of Solomon's Proverbs came from a similar source. "As the cold of snow in the time of harvest, so is a faithful messenger to them that send him; for he refresheth the soul of his masters." This other also, not quite so complimentary to its subject, "As snow in summer and as rain in harvest, so honor is not seemly for a fool." It is very much out of place; and yet he sometimes gets the honor,—even from wise men.

Modern poets and prophets have also found inspiration in the flying flakes and drifted banks. Emerson has a description of the storm's arrival, "Announced by all the trumpets of the sky." We cannot forget the pictures in Whittier's well-known poem, for we have all seen the realities. Who does not know how—

"The old familiar sights of ours
Took marvellous shapes; strange domes and towers
Rose up where sty and corn-crib stood,
Or garden-wall, or belt of wood;
A smooth white mound the brush-pile showed,
A fenceless drift what once was road;
The bridle-post an old man sat
With loose-flung coat and high-cocked hat;
The well-curb had a Chinese roof;
And even the long sweep, high aloof,
In its slant splendor, seemed to tell
Of Pisa's leaning miracle"?

Bryant, in his "Winter Piece," has sung of the "clouds that from their still skirts had shaken down on earth the feathery snow, and all was white." There is an exquisite poem in Lowell, on the "First Snow-fall," which reminds him of a great sorrow, and teaches a lesson of patience and trust:—

"I stood and watched by the window
The noiseless work of the sky,
And the sudden flurries of snow-birds,
Like brown leaves whirling by.

"I thought of a mound in sweet Auburn,
Where a little head-stone stood;
How the flakes were folding it gently
As did robins the babes in the wood!

"Up spoke our own little Mabel,
Saying, 'Father, who makes it snow?'
And I told of the good All-Father
Who cares for us here below.

"Again I looked at the snow-fall,
And thought of the leaden sky
That arched our first great sorrow,
When the mound was heaped so high.

"I remember the gradual patience
That fell from that cloud like snow,
Flake by flake, healing and hiding
The scar of our deep-plunged woe.

"And again to the child I whispered,
'The snow that husheth all,
Darling, the merciful Father
Alone can make it fall.'"

"What is Nature?" demands Carlyle. "Art thou not the living garment of God? O heavens, is it, in very deed, He, then, that ever speaks through thee; that lives and loves in thee, that lives and loves in me? Sweeter than day-spring to the ship-wrecked in Nova Zembla; ah, like the mother's voice to her little child that strays bewildered, weeping, in unknown tumults; like soft streamings of celestial music to my too exasperated heart, came that evangel. The universe is not dead and demoniacal, a charnel-house with spectres; but God-like and my Father's!"

We sometimes forget that God is anywhere but in the spring-time and summer; that he shows himself in aught save the grass of the field and the lily of the valley. But, after all, a snow-flake is as wonderful and beautiful a thing as a rose. Marvellously is each flake fashioned into stellar shape, shooting out its six rays alive with the glory of Him who lighted the stars overhead. What variety of form and detail based upon this general type! No two alike! God never repeats himself in a snow-flake any more than he does in a man. How infinite his resources! How varied his productions! There is uniformity in nature, but no monotony!

What immense power and skill are exhibited in a snow-storm! If, as recent calculations seem to show, a foot of snow is equal in weight to an inch of rain, a foot of snow falling upon an area of one square mile would weigh sixty-four thousand tons. Multiply by the extent of any given storm, and how enormous the weight! Yet this tremendous mass was first lifted up in the form of vapor by the sun, deftly builded and carved into wonderful and beautiful shapes by the architects and sculptors of the atmosphere, and let down again to earth so gently

that there was no shock or disturbance. Truly, God is here manifested. Every snow-flake declares his glory, and sheweth forth his handiwork. It does not seem presumptuous to project into winter the lesson that Jesus taught when he said, "If God so clothe the grass of the field."

The grass of the field is gone to-day. But here is this feathery tuft of snow,— if God so carefully and skilfully fashion that, if he sees that no atom is wanting to its perfection, how much more hath he planned for you, O ye of little faith! "Not a sparrow falleth without your Father," saith Jesus. Truly; but the birds of the air have flown. The same Father, however, guideth upon its appointed path, through all the mazes of the storm, amid all the countless hosts that fly about it, each separate particle of snow. The same Father who careth for the sparrow directs the snow-flake; and shall he not guide thee in safety, and bring thee at last to thy rest in his bosom,—thou who art of more value than many sparrows, of more value than a sky-ful of snow-flakes?

II. "He saith to the snow, Be thou on the earth." To what end? "There is no such thing in nature as bad weather," says a Scotch poet. And Coleridge adds, "In nature there is nothing melancholy." To what end, then, the snow?

Accumulating on the tops of high mountains during the months of winter, it is preparing to make more tolerable the burning summers of many a land. The breezes that in those seasons sweep over the mountains gather from eternal snows moisture for consuming vegetation and coolness for the fevered brow of man. Here, too, are the sources of many a stream that waters the earth. The fountains from which they flow are forever kept full by the melting snow. Last summer, when we sat upon the hill behind the little town of Altdorf, looking across the valley of the Reuss at the Alps beyond, high above the other peaks rose, brown and bald, the summits that were covered with eternal snow. Upon those stern and gloomy peaks no vegetation grows. They are never furrowed by the share of the ploughman or vexed by the reaper's sickle. They have no tree or grass or blossom; and I fancy that a feeling of sadness sometimes comes over them, when they think that no bright colors or golden grain will ever adorn them. But they nobly do what they can. They gather and hold the snow, and send it down in cooling streams to the valleys, making all vegetation possible, giving life to the trees and grasses and flowers beneath. The smiles of Spring, and the gladness of Summer, and the glory of Autumn unite in thanksgiving to the snow.

In severe climates the rigors of winter are rendered less terrible by the snows it brings with it. They wrap the plants in their soft, warm mantles, and protect them from the frost. They afford in those climates shelter to certain animals who bury themselves in the drifts till Spring calls them forth. Even in more temperate zones the presence of snow is a most valuable safeguard to vegetation, "pulverizing and moistening the ground, and affording warmth where it is much needed."

But there are other uses. "I think better of snow-storms," says Prescott, "since I find that, though they keep a man's body indoors, they bring his mind out." It has also been urged that, while the land is more fruitful as you approach the tropics, what is taken out of the land is put into the man, as you touch the snow. A study of the conditions in which man is placed upon this planet will show us that zones of perpetual summer are not the ones most favorable to intellectual life or development of the stronger qualities of manhood. The temperate zone, in which winter is added to the seasons, is the one in which the best mental work is accomplished and the strongest characters built. It needs a dash of cold in the air, a flurry of snow in the atmosphere, to quicken the intellect.

III. But there are other uses, and perhaps higher. We merge the material and mental into the moral. From whatever point we start, we must come to this at last.

Well, there was the snow coming down, — yes, he giveth snow like wool. Gradually, the streets and walks of the city were hidden, the dust was settled at last, and every unsightly thing covered up very gently and tenderly, reminding of that charity which covereth a multitude of sins, which strives to hide the defects and faults of its object. Symbol is it of an earth-wide love, that folds this sad and sinful world in its pitying arms!

Then there is that pathetic prayer of David,— we think of that,— poor David, who had sinned so grievously and suffered so deeply: "Wash me, and I shall be whiter than snow!" Was it the immaculate whiteness that spake to his conscience and reminded him of his lost innocence? We know not; but it may bring this lesson to us. Remembering to-day our sins and transgressions, ashamed of the stains iniquity has left upon our souls, who may not fittingly take this prayer upon his lips and cry, "Wash me, and I shall be whiter than snow"? A broken spirit, a broken and contrite heart, are the sacrifices of God.

"Gentle as Charity,
Emblem of Purity,
Coming from heaven, whence all blessings flow!
Would we were like thee!
Then would burn brightly
The love fires that set every heart in a glow.

"Then would the crosses,
The sorrows and losses,
That vex us so sorely through life as we go,
Change to such lightness,
Such beauty and brightness,
As makes thee so charming, thou beautiful snow."

Every snow-flake is a thought of God, its whiteness and purity reminding of Him whose name is Holy, and admonishing us to let our thoughts be as these bright and shining crystals. "The pure in heart shall see God."

"Still cheerily the chickadee
Singeth to me on fence and tree;
But in my inmost ear is heard
The music of a holier bird;
And heavenly thoughts, as soft and white
As snow-flakes, on my soul alight,
Clothing with love my lonely heart,
Healing with peace each bruised part,
Till all my being seems to be
Transfigured by their purity."

The season carries us back to childhood, when the first snow-storm was a heaven full of angels. There is a story of a lady who went South out of the reach of snow, lived there for many years, and at last came North again. When the first snow fell, after her return, she ran out to meet it with all the delight of a child, caught a flake in her hand and kissed it. Every crystal sparkled with the joys of childhood. It was filled with early memories. Who can walk the street and witness the delight of children with their sleds and snow-balls; who can look upon the snow images that their glad fingers have made, without thinking of the time when he himself was rich with the "treasures of the snow"? And, though long years with their lights and shadows stretch between, though winter's winding-sheet has season after season wrapped the graves of our early playmates and the wise counsellors of our youth, yet with memories of our childhood and of home may the snows of to-day bring back forgotten blessings and loving admonitions! May these influences reassert their power, and hold us to honor and virtue! Wordsworth sings, "And yet I know where'er I go that there hath passed away a glory from the earth." May the vanished glory come back to-day, borne by the messengers of the snow, and with it the vanishing counsels of those who loved us!

I wonder whether there was not another message those snow-flakes whispered as they came into your faces the other day. Did they not bid you remember the poor? Did they not remind you of the saying of Jesus, "The poor ye have always with you?" Did they not suggest that picture of judgment in which, after recounting the deeds of kindness wrought by the righteous, Jesus says, "Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me?" Was there not some such word as that brought by these white-winged messengers from the sky? While the snow may remind us that one part of pure religion and undefiled before God and the Father is to keep ourselves unspotted from the world, it reminds of the other also, "to visit the fatherless and widows in their affliction,"—those to whom winter means privation and suffering.

Thanksgiving Days come and go; whatever public service we attend in any church, we may well add to it always, so far as each is able, a private service,—a service of some substantial kind to those whose occasions for thankfulness are fewer than ours! This will be a service acceptable alike to man and God. It is related that in an English village a poor man, who had a large family, gave them a very comfortable support while he was in health. He broke his leg, however, and was laid up for some weeks. It was proposed to hold a prayer-meeting at

his house. The meeting was led by Deacon Brown. A loud knock at the door interrupted the service. A tall, lank, blue-frocked youngster stood at the door with an ox-goad in his hand, and asked to see Deacon Brown. "Father could not attend this meeting," said the boy, "but he sent his prayers; and they are out in the cart." They were brought in in the shape of potatoes, beef, pork, and corn. The meeting broke up without the benediction.

There is one thought more. A friend sent me from Oakland, a day or two ago, some flowers that were plucked in his garden, while our section of the earth was white. It looks sometimes as if the snow killed the flowers. But it is not so. In its gracious mantle that we sometimes liken to a shroud, it folds the roots and germs of the plants and grasses and flowers, keeping them safe and warm till the glad trumpets of Spring sound the resurrection, when they come forth to newness of life. "We speak of the snow," says Collyer, "as an image of death. It may be that; but it hides the everlasting life away under its robe,—the life to be revealed in due time, when all cold shadows shall melt away before the ascending sun, and we shall be, not unclothed, but clothed upon, and mortality shall be swallowed up of life."

VOLTAIRE: A SKETCH.

I.

Voltaire was the most illustrious man of his age. His influence in moulding the minds of his countrymen was enormous. One cannot give Voltaire the large praise of saying that he taught Frenchmen to think, for in a country which has produced Montaign, La Bruyère, Pascal, and Descartes, philosophy was already rich in exponents; nor was he the first who taught them to hate the superstitions of Rome, for in this work he had been forestalled by the Huguenots and Jansenists; nor, again, was he the first to deride the profligacy of a corrupt priesthood and the hypocrisy of the Jesuits, for in this line he had been preceded by Rabelais and Molière. But Voltaire did as much as any human being can do in the limited space of a lifetime. It does not detract from his glory that all he urged had been advocated before; for the number of eternal truths is few, and a man who would guide his countrymen into what are called new paths can only do so by the help of old lights, which have been kindled again and again, and which can never die out, though they may at times be dimmed. In human societies there must always be a struggle between reason and folly, might and weakness; and a man deserves well of his age, and of posterity, in proportion as he can make the maxims of right prevail for a while in the minds of a people over the debasing fears engendered by despotism and superstition. But he can do little more than this; and the fierce obloquy which still assails the memory of Voltaire must warn us that the greatest victories achieved in liberal warfare are far less complete than the conquerors hoped in their hours of triumph, and far less enduring than their admirers try to believe in after time. There is a lesson in this, for it teaches that the struggle for progress must be incessantly waged by each succeeding generation. No man can do the work of ages which are to follow. No man can even make his meaning so clear that his precepts will be an unmixed good to the world. After the Master come the disciples, who expound in their own fashion, and often misinterpret; and, after these, other disciples, who ignorantly distort and sophisticate, till in course of years a doctrine which was luminous is made obscure. This has been the case with Voltaire, who, because he assailed obscurantism, has been called an atheist. He was, on the contrary, a strong believer in God. When a few weeks before he died Benjamin Franklin brought him his grandchild, and begged him to bless the boy, Voltaire laid a trembling hand on the lad's head, and said in English, "God and liberty!" Here was an aspiration which had breathed in all his writings, and which, thus confirmed on the edge of the grave, should furnish a key-note to what his mind was. Voltaire was the foremost liberal of the eighteenth century, and he was a believer in divine governance.

It is, however, unhappily true that there are still many ears in which no name is more odious than that of Voltaire. It stands as the synonyme of all mocking denial of religion. It calls up, or might call up, if those who hate Voltaire had any real ac-

quaintance with his works, a thousand cases of bitter satire against things which most men agree to hold sacred. Yet in days when atheism, in its own name and in that of negative agnosticism, is rife, it might be recollected that Voltaire was a sincere theist, and something of his undoubted offences against reverence might be put down to the frightful abuses and corruptions of the Christianity in the midst of which he lived. And he had a special merit which friends of humanity ought never to forget in connection with certain cases of flagrant wrong, which he endeavored, not always unsuccessfully, to redress. A touching story is told of his last triumphant visit to Paris, where, at the moment when the first breath of the Revolution was beginning to blow, he received the enthusiastic admiration of all classes of society. "Who is the old man whom the people are following about?" asked one workingman of another. "What, do you not know?" was the reply. "It is the saviour of the Calas." The tragic poet, the bitter wit, the hero of the Encyclopédie, the patriarch of European letters, were all forgotten in the fearless and obstinate defender of the persecuted Huguenots of Toulouse. A man who was capable of standing up against all that was powerful and fashionable in France simply for the sake of seeing justice done, and whose courage and capacity were such that he often gained his point against the greatest odds, deserves to be singled out for praise, not hatred and contempt, from the miserable time-servers among whom he lived.

It would be impossible within the limits of this paper to recount the well-filled life of Voltaire, but one can sketch the outlines of it. He was born in 1694 at Châtenay, near Paris, being the son of François Arouet, notary and treasurer of the Cour des Comptes, and of his wife Margaret Aumart, who was descended from a noble family of Poitou. It was, of course, the desire of M. Arouet that his son should succeed him in the notarial business; but, at the Collège Louis le Grand, where he was being educated, young Arouet so distinguished himself that the Jesuit Fathers who managed the establishment foretold that he would attain high destinies, and advised his parents to let him follow his natural bent toward the career of a *bel esprit*. In those days academical distinctions led nowhither, as a matter of right; but wit might lead to anything if it secured court favor. Doubtless the Jesuit Fathers hoped that their brilliant pupil would, under their guidance, achieve rapid distinction at Versailles, and blossom out as a court minion, chamberlain, diplomatist, or secretary of State. Arouet's god-father, the Abbé de Châteauneuf, an amiable, worldly-minded priest, was just the man to assist him in this career, and did so to the best of his ability. He introduced him into the drawing-rooms of the aristocracy, and encouraged him to write society verses, and obtained for him the good graces of the famous Ninon de l'Enclos, who at her death bequeathed him two thousand livres to buy books. Next the abbé sent his godson to the Hague to study foreign languages, but Arouet's stay in the Dutch capital only led to his becoming very wretched, for he fell in love with a young lady whose parents refused to give her to him in marriage; and, having unsuccessfully attempted an elopement, he was obliged to fly from Holland lest he should be locked up. This adventure made the youth take a vow never to marry, and he kept it, though he lived to the age of eighty-three; nor did he ever to his dying day forget the pretty "Pimpette" du Noyer, to whom he had given his first love. Disgusted and a little soured by the shabby treatment he had received, Arouet returned to Paris to delight society again with his rhymes. He so early established a reputation for malignant wit that on the death of Louis XIV., in 1715, he was wrongly credited with a malicious epigram against that monarch and put into the Bastile, where he remained a year. Here he first began to reflect deeply on the necessity for protecting the liberty of the subject. On coming out of prison, he changed his name of Arouet, under which, he said, he had been too unhappy, and took that of Voltaire, which belonged to an estate of his mother. Soon afterward he brought out the tragedy of "Edipe," which he had written in confinement, and under his new name at once became famous.

During the next seven years Voltaire remained in Paris, leading a gay life upon an allowance supplied by his mother, and writing incessantly for the stage and for ga-

zettes, such as the *Mercure Galant*, until, in 1725, he published his epic poem, the "Henriade" (an odyssey in honor of Henry IV.), which placed him in the foremost rank among authors. It is said that on the strength of his renown he began to give himself airs, and to be a little too free in his witticisms upon persons in high places. Anyhow, he contrived deeply to offend a certain Chevalier de Rohan, who took the unmanly revenge of causing him to be waylaid at night and thrashed by footmen. Voltaire sent his aggressor a challenge; but the mean-spirited nobleman, after refusing to fight, exerted influence to get the poet flung into the Bastile, and once again Voltaire had to submit to six months' captivity. On his release he emigrated to England, where he spent three years, 1726–29. He said that France was no country for men who loved freedom; and he conceived an ardent attachment for the land in which he sought refuge, so that he never ceased to commend British institutions to the French as an example, and several times wrote, "If I could have had my choice of a birthplace, I would have chosen England."

On our shores Voltaire made the acquaintance of Collins, Tindal, Bolingbroke, and other celebrities, and was hospitably received in London society. It is singular that no mention of his visit is to be found in contemporary records. His intimacy with Bolingbroke procured for him the acquaintance of Pope, with whom he had before maintained a correspondence, and whom he was now in the habit of seeing. But, as Col. Hamley points out, "it is somewhat remarkable that, in all Pope's correspondence of these years with men to whom Voltaire was probably known, and who would certainly have received news of him with interest, there is no mention of his personal acquaintance with the French poet." Col. Hamley says that almost the only anecdote respecting Voltaire's sojourn in England is the well-known one of his visit to Congreve. When Voltaire told him of his desire to converse with so famous a dramatist, Congreve intimated that he preferred to be visited as a private gentleman. "If you were nothing but that," said Voltaire, "I should never have come to see you." But there is also a little known story connected with his efforts to master the anomalies and intricacies of our English speech. In the "Reminiscences of Holland House" it is told of him that, while learning the English language, finding that the word "plague," with six letters, was monosyllabic, and "ague," with only the last four letters of "plague," dissyllabic, he expressed a wish that the "plague" might take one-half of the English language, and the "ague" the other.

To beguile his leisure in England, Voltaire indited some "Lettres Philosophiques (ou Anglaises)," which were published in the form of a periodical pamphlet, and amused the wits of the town vastly by their satire on French customs and court manners. However, having learned English and taken his fill of English praise, he thought he could venture back to his own country, and accordingly returned to Paris in 1730. He was lucky enough to make a big fortune immediately upon his arrival by a series of successful speculations in colonial companies; and at the same time he put his seal to his literary fame by his tragedy of "Zaïre" (1732) and by his History of Charles XII. of Sweden, which is justly regarded to this day as a model of style and impartial narrative. But now the turning-point in Voltaire's career was to come. He had learned the inexpediency of kicking against the powers that be; but the lesson had not cured him of his love for freedom and justice, so that he was suddenly impelled to publish a French addition of the "Lettres Philosophiques," which had excited so much amusement in London. The satire, however, proved too strong for the court of Louis XV. The Parliament of Paris ordered the book to be burned by the common hangmen, and Voltaire was obliged to fly to escape the pillory, besides a fresh confinement in the Bastile, which might have lasted for years. As he knew the clergy to be his chief detractors (he had made himself a bitter enemy of Bayer, Bishop of Mirepoix), he began to write of them henceforth in a tone of implacable raillery.

He went to live at Cirey, in Champagne; and now was commenced his long partnership of heart and mind with Mme. du Châtelet. One can do no more than allude here to Voltaire's relations with this gifted lady, who, whatever she may have been in

other respects, was, intellectually speaking, a congenial mate for a man of genius; for she sympathized deeply with all Voltaire's aspirations toward what was good and true, and spurred him on to assail abuses wherever he found them. In her society (1735–40) he wrote his history of the "Siècle de Louis XIV.," his "Essai sur les Mœurs," and "La Pucelle," a satire on Joan of Arc, —which was unworthy of his pen, and to which we shall presently refer,—besides countless essays for the Encyclopédie, articles for the newspapers, and pamphlets on the current events of the day, in which he unceasingly attacked the Jesuits. Many of these effusions were anonymous, but the Jesuits knew well enough who had written them; and in 1740 it occurred to them that they would perhaps do well to try whether civility would not soften their indefatigable adversary. Voltaire had just paid a short visit to the court of Frederic the Great: he was invited to repair to Versailles, and was forthwith intrusted with a diplomatic mission to Berlin, which he conducted with signal success. Mme. de Pompadour, the king's mistress, then had him appointed "Historiographer of France" and "Gentleman of the Bed-chamber"; and she overruled the opposition which the king had twice offered to his entering the Académie Française. He was elected a member of that learned body in 1746, and for the next few years lived on terms of tolerable pleasantness with the court, thanks to Mme. de Pompadour, whom he cajoled with adroit flatteries.

But Louis XV. did not like Voltaire any more than he liked Rousseau;* and, when the influence of the "Marquise" began to wane, the author of "Zaïre" was so much stung by the slights put upon him by servile courtiers, who affected to rank Crebillon's works above his, that he turned his back upon Versailles for good in 1749. In that year he suffered a great sorrow in the death of Madame du Châtelet, and it was chiefly this that induced him to accept Frederick the Great's invitation to go and settle at Berlin. Lodged in the Palace of Potsdam, he was to have 20,000 francs a year, and every honor he could wish, wrote his Prussian majesty, and, indeed, these promises were partially kept; but there were too many points of dissimilarity between the brilliant Frenchman and his royal host for them to agree long. Leaving Berlin in 1753, Voltaire travelled awhile, and then settled down on an estate which he bought at Ferney, on the confines of Switzerland. There he spent the last twenty years of his life, holding a sort of court, which was visited by the most distinguished men of all countries; and here he wrote his wondrous "Dictionnaire Philosophique." If it were worth while, it could be proved without difficulty that few men were ever so little of a republican as Voltaire. It was his passion all his life to be hand in glove with the great. He paraded his intimacy with dukes and marquises. He burned in the nostrils of Madame Pompadour the most exquisite incense of flattery. He never forgot that he held the office of Gentleman of the Chamber to Louis XV. His relations with Frederick the Great are an illustration of literary servility in all its phases.* Had the republic come in Voltaire's days, he would have been as much aghast at it as any irreconcilable old *emigré* who sought refuge in Austria or England. It is true that his was the most powerful hand that undermined the ancient *régime*. But he did

* It is curious to note the mutual hatred and contempt of Rousseau and Voltaire. Rousseau said that Voltaire's talents, like his riches, only "nourished the depravity of his heart"; that he was "a bad-hearted buffoon"; that his soul was "vile and base"; that his influence would tend to "the ruin of manners, the loss of liberty"; that his alleged belief in God was a pretence; and that he had sincere faith only in the devil. Voltaire, for his part, pronounced Rousseau a fool, and a dangerous fool, — an opinion on which the French Reign of Terror (Rousseau's books were on the table of the Jacobin Society) furnishes a significant and memorable comment. Rousseau's blood, he said, was composed of vitriol and arsenic. Rousseau was, in one word, "the Judas of the philosophical fraternity." Some things said by Voltaire of Rousseau are far too gross for quotation in these columns.

* Voltaire "was himself the spoiled child of society. He sunned himself in its light, and dazzled it by concentrating its rays. He was its idol, and he courted its idolatry. Far from breaking with authority, he loved the people as little as he loved the Sorbonne. The complaisant courtier of sovereigns and ministers, he could even stand and wait for smiles at the toilet of a French king's mistress, or prostrate himself in flattery before the Semiramis of the North; willing to shut his eyes on the sorrows of the masses, if the great would but favor men of letters. He it was, and not an English poet, that praised George I. of England as a sage and a hero who ruled the universe by his virtues; he could address Louis XV. as a Trajan; and, when the French king took a prostitute for his associate, it was the aged Voltaire who extolled the monarch's mistress as an adorable Egeria. 'The populace which has its hands to live by,' — such are the words and such the sentiments of Voltaire, and, as he believed, of every land-owner,— 'the people have neither time nor capacity for self-instruction, and they would die of hunger before becoming philosophers. It seems to me essential that there should be ignorant poor. Preach virtue to the lower classes: when the populace meddles with reasoning, all is lost.'" — *Bancroft.*

not know what was coming, and would have been buried in the ruins himself had made.

It cannot be said that Voltaire was stinted of honors while he lived; for, though he was an exile from Paris, and indeed from France (having been proscribed by a decree dated 1753, which imputed treason to him for his relations with the Prussian Court), his fame was so wide-spread that princes, philosophers, and students went on pilgrimages to Ferney, in order to see him. His influence was also considerable; for he was enabled, by memoirs which he published, to secure the judicial rehabilitation of three unjustly executed men,— Calas, Sirven, and Lally Tallendal. At last, in 1788, Voltaire, yielding to pressing solicitations, resolved to revisit Paris. The decree of exile had not been cancelled; but, in face of the enthusiastic manifestations which greeted the great man at every stage of his journey, the government were afraid to enforce it, and Voltaire's progress through France was like the triumphal march of a conqueror.

In Paris the popular demonstrations were so cordial and noisy that they may be said to have killed the philosopher; for Voltaire never rallied from the emotion he underwent at the Théâtre Français during the performance of his tragedy of "Irène," when the public acclaimed him without ceasing during four hours, and insisted that the leading actress should go to his box and crown him with laurels. Voltaire died without the sacraments of the Church; and the instant the breath was out of his body the government interdicted the performance of his plays, and forbade that his name should "ever be alluded to in the *Gazette*." His nephew, the Abbé Mignot, obtained leave to have him buried at the Abbey de Scellières, and it was not until 1791 that his remains were removed thence to the Pantheon. When the Restoration came, the body of Voltaire was ignominiously cast out from the Pantheon, as that of Oliver Cromwell had been from Westminster Abbey. Paris refused his bones a permanent repose. In the month of May, 1814, in the secrecy of night, they were removed in a sack and buried in a deep hole, which had previously been dug for the purpose in a piece of waste ground outside the city, and all trace of this burial was obliterated.

S. Fletcher Williams.

Scarborough, Eng.

"ROBERT ELSMERE" BEARING FRUIT.

THREE YEARS' WORK AT "UNIVERSITY HALL," THE NEW LIBERAL "TOYNBEE HALL" SETTLEMENT IN LONDON.

Three years ago, when everybody was reading Mrs. Humphry Ward's powerful novel, "Robert Elsmere," there was wide-spread wonder whether out of it would grow any institution in London analogous to the "Brotherhood" so graphically described as founded by Elsmere among the London poor. The wonder is now satisfied: out of the book there *has* grown a very useful and promising institution, not in all ways like the Elsmere "Brotherhood," but established for purposes partly religious (to educate the people in the principles of a more broad and rational Christianity) and partly philanthropic (to bring education, friendship, better social privileges, and every available kind of good into the lives and homes of the poor and neglected of that great city).

The leading spirit in the establishment of this new institution has been Mrs. Ward herself; but she has been most efficiently aided by many others, particularly by the London Unitarians. The name of the institution is "University Hall," or the "University Hall Settlement." Its general character is much like that of the well-known Toynbee Hall Settlement founded eight or ten years ago among the poor of the Whitechapel region in East London, and also much like the so-called College Settlements which have been founded in this country in New York, Chicago, and Boston.

Mrs. Ward has just printed an address in which she gives the history of the work done thus far by the new University Hall Settlement, and a statement of its needs and prospects for the future. The enterprise began, of course, in a small way, and naturally with some doubts and misgivings in the minds of its promoters. But, as time has gone on, the doubts and fears have one by one been dispelled; and now at the end of three years it is the feeling of all concerned that the movement may be pronounced a success.

The location of University Hall is in Gordon Square, Bloomsbury. Here a building was rented which affords accommodations

for public lectures and for classes of several kinds, besides rooms for some fifteen or twenty residents,—young men desiring to devote more or less of their time to the philanthropic and educational work of the Hall. Here courses of lectures of one kind and another have been steadily in progress from the beginning.

But this is not all. This first centre of work has been supplemented by another. It was found that the original location, while well chosen for a certain part of the work to be carried on, did not bring the workers as immediately and closely into contact with the poorer classes of the people as was desirable. Accordingly, a little less than two years ago, a second building was rented in a very crowded and wretched section not far away,—namely, in Marchmont Street; and here it is (in what Mrs. Ward calls the "social annex") that the main social work among the poor has been done.

But the remarkable story can be best told in the words of Mrs. Ward. The following is from her address, condensed in some parts.

Says Mrs. Ward: "The work attempted naturally divides into two branches,—one connected with the endeavor to establish a centre for an *improved religious teaching* both of the advanced and of the popular sort, and the other with *'settlement' among the poor*, such as Toynbee had already given us the pattern of.

"Let me first speak of our attempt at an improved teaching of the Bible and of the history of religion. It is to this end that a great part of the lecturing system of the Hall has been directed since we opened in 1890; and, incomplete as our lecture list must look to any one at all closely acquainted with the lie of this great field of knowledge, I may at least plead that we have been doing what no other educational centre in England has yet attempted. In a more or less systematic popular teaching of the Bible, under the light of criticism, *yet with a view to religious reconstruction*, we stand alone,—imperfect as we are.

"Let me run through our list of lectures. During these two years the Warden (Rev. P. H. Wicksteed) has given two long courses on Sunday afternoons on 'The Growth of a Nation's Religion'; that is to say, on Old Testament History and Criticism. Prof. Carpenter of Oxford has lectured on the 'Theology of Isaiah'; M. Chavannes, a Leyden pastor and friend of Prof. Kuenen, on 'The Religious Value of the Old Testament'; and Mr. Moulton (well known in both England and America in connection with University Extension work), on 'The Literary Study of the Bible.' In the New Testament domain let me name first the wonderful series given by Dr. Martineau last year, extending, if I remember right, over some fourteen or fifteen lectures, and dealing nominally with the Gospel of Luke, but really with the whole group of problems suggested by the Synoptics, and winding up with one of the most eloquent vindications of the true spheres of faith and reason which have ever been spoken in our day. Sunday after Sunday the hall was crowded to the doors, and, I believe, by many to whom the line of thought followed in the lectures was of quite fresh help and service. And it will be long, indeed, before many of us forget the last Sunday,—the venerable form, the beautiful voice, the note of unconquerable hope as to the future of faith, and yet of unconquerable courage as to the rights of the mind! I, at least, shall always look back to that hour as to a moment of consecration for our young institution, disclosing to us at once its opportunities and its responsibilities.

"But, besides this memorable course, there has been much excellent work done. Prof. Estlin Carpenter, who has helped us throughout with that generous self-devotion he gives to everything which appeals to him in the great twin names of knowledge and religion, opened the week-day lecturing on the New Testament by a course on the Synoptics, to which Dr. Martineau's course was originally designed as a sequel. And since then Mr. Hargrove (Rev. Charles Hargrove of Leeds) has taken the Fourth Gospel; while last session, in place of the Warden's Sunday class in the Hexateuch, Mr. Jones, the librarian of Dr. Williams's library, took up the Synoptics again.

"Next year Mr. Hargrove has promised to return to us, and to take up the Fourth Gospel in greater detail. He will, perhaps, excuse me, if—without his leave—I dwell a little on these lectures of his which seem to me typical of what the Hall may do in

the future, both as evoking expert opinion and as teaching those who want to know. In the first place, no scholar can be better qualified to speak on this most pregnant and suggestive of all New Testament topics than he, a pupil of Dr. Westcott and Dr. Lightfoot, who has been for some fifteen or sixteen years constantly at work on the problems presented by the Johannine literature. A Cambridge man to begin with, and a friend of one of the most learned and most deeply mourned of all the recent sons of Cambridge, Mr. Henry Bradshaw, Mr. Hargrove spent nine years or so, after taking his degree, in the Church of Rome as a Dominican. Then, when the gradual development of thought obliged him to leave Rome, it was upon the Fourth Gospel and its interpretation that his adhesion to the Church of England turned. A student once more under Dr. Westcott and Dr. Lightfoot, he would gladly have adopted, if he could, the conclusions of teachers whom he reverenced and honored; but the verdict of the mind went otherwise. He has been now for some sixteen years in the Unitarian ministry, and during the whole of that time has been specially occupied as a scholar with the Fourth Gospel. We shall be doing work which peculiarly belongs to us at University Hall if we can induce him, and others like him, to put the material of such long and studious years into shape. Under the pressure of our great orthodox public, the room for such work in our midst, —work so ripe, free, and delicately balanced,—and the audience it can hope to win, are not large; and, if the Hall can do something to increase them, we shall be rendering service to both knowledge and religion. Certainly, it would be difficult to find any English treatment of the subject more competent in point of knowledge, more attractive in handling, or more gently and scrupulously just than that which Mr. Hargrove pursued evening after evening last spring for our benefit—a small band of some thirty or forty listeners—in the lecture-room. . . .

"I have dwelt a little upon this part of our work because these lectures of ours, such critical lectures as I have described, or such, again, as the course given last year by Mr. Armstrong on 'How Man may know God,' whether delivered to large or small audiences,—many of them indeed have been followed, week by week and session after session, by patient and serious workers, persons whom the Warden speaks of in a letter to me as 'genuine students and inquirers to whom the Hall is rendering a very valuable service,' —have for me an ideal meaning; and I shall never be satisfied until we have developed and extended them. The rapid expansion of our social work, which I have still to sketch, makes the work at Marchmont Hall (our social annex), the clubs, concerts, and popular lectures which go on there, very attractive to us all,—to committee, residents, and outside workers. But unless we guard and cherish this propagandist work of ours in the University Hall lecture-room, unless we remember that it is by the renewed and patient study of Christian fact alone that the new Christian spirit, the spirit which breathes through such lives and such learning as Dr. Martineau's or Prof. Green's or Arnold Toynbee's, can be saved from vagueness and led to pour itself into the new bottles which properly belong to such new wine, —unless we remember this, we shall fail in what we took to be our special task.

"But to turn to other parts of the scheme. In addition to the Biblical and religious lecturing, University Hall has become one of the best University Extension centres in London. Our original idea was to combine the study of religion with the study of social fact, and of literature in its more directly ethical and religious aspects. So that side by side with our Biblical course we have always had an economic or historical course, and very often a literary course. 'The lectures on social and economic subjects,' says the Warden, 'may be regarded with legitimate satisfaction, not to say pride. It has been the aim of the Committee not to propagate a set of social dogmas or to support any special school, and still less to ape impartiality by a colorless eclecticism or to convert the Hall into a debating club. Their aim has been to secure lecturers who would at least impress their hearers with the responsibilities of the student and with the magnitude of the problems of economics and of the interests they touch. They have fortunately been able to secure the services of more than one specialist of eminence; and these lectures, together with my own, have drawn together a small band of students

who may be expected to act as centres of work and influence in the severer social education the want of which is so keenly felt by all who realize the responsibility of citizenship.' Among the various courses I may specially mention the lectures by Mrs. J. R. Green, the widow of the historian, on 'The Growth of the English Town,'—an admirable series based on original work, which in an expanded form will, I hope, be published by Messrs. Macmillan in the spring; Miss Potter's—now Mrs. Sidney Webb's—course on 'Co-operation,' which she has since printed in her brilliant though, as some of us think, unequal book on 'The Co-operative Movement'; and Mr. Gustav Steffen's elaborate course on 'Variations in the Standard of Comfort of the English Working Classes.' The Warden has lectured continuously on 'The Growth and Structure of Human Societies,' on 'Theories of Interest and Hire,' on 'Labor and Slavery'; while at present Mr. Graham Wallas is giving a set on 'The English Citizen.' Mr. Stopford Brooke's opening series on 'English Poets of the Revolutionary Period,' and the Warden's most interesting and most successful courses on the several parts of the 'Divina Commedia,' have been the chief features of the literary section.

"So much for the lectures given at University Hall proper, and addressed, on the whole, to the average University Extension audience, such as you may find it in many different parts of London.

"The lecturing carried on at Marchmont Hall belongs at the present to another and somewhat different branch of the work, though there are already some links between the two, and will, I hope, be more in the future. Marchmont Hall is a building which had been occupied by a somewhat noisy and disreputable club, and had a bad name in its neighborhood. It consists of two or three rooms, one larger than the rest, and is approached from the street by a dark passage, which communicates with some generally insanitary and very poor tenements above it. There is no frontage to the street, and therefore no room for notice-boards, which is a considerable disadvantage; and the place, when taken, was in a very dirty and dilapidated condition. However, such as it was, our Residents were very glad to find it; and they went to work at once. The largest room, which holds at its fullest one hundred and thirty people, was appropriated to concerts, lectures, and the meetings of the boys' club. The inner room was furnished as a reading-room with newspapers and games. A tea and coffee bar was arranged between the two; and a sort of lower den below the concert-room, which looks cheerful enough at night, was fitted for evening classes.

"This was a year and nine months ago. Our Residents were then a handful of men, with very few outside helpers, and very little special knowledge of the neighborhood. The first year was naturally one of many difficulties. No one knew, indeed, for a time, what these young men might be about, what interest they might be there to serve, what success they were likely to obtain; and the neighborhood was cautious. But our Residents struggled on bravely. By the end of the year most of our first Residents — to whom I owe a word of sincere gratitude — had departed. Their places at the Hall, however, had been taken by others, and our number had risen to fourteen, just double the number with which we began. By the end of the year, too, the first difficulties in the way of Marchmont Hall had been overcome: the neighborhood had begun to understand what was offered them, and the new Hall was fairly launched. During the last nine months the progress of the little scheme has been wonderfully steady and rapid, till now I have only to ask you to look at our current programme. Every Saturday night now the larger room is crowded by an enthusiastic audience whose taste is catholic enough to enjoy Wagner and Beethoven, as well as the humorous recitation or the popular sentimental song. By vote of the people themselves it was decided to sell programmes at a penny each; and this has been so well taken up that we usually sell about seventy or eighty programmes, our maximum possible audience being about one hundred and thirty, the number who are generally actually present. The concerts are given either by individual friends who arrange to get one up or under the direction of the Musical Committee. Many of the performers are advanced musical students, trained either at the Royal College or abroad, who give their help with the true artist's generosity and warmth.

We believe that we should not have much difficulty in filling a room five times the size of our present hall, and it seems a pity that such excellent concerts as we provide should not be enjoyed by a larger audience than we can now accommodate.

"Then on Thursday night there is a lecture, followed generally by debate, and always now well attended. Our lecture audiences are composed almost entirely of working people, but there are a few small shop-keepers who come; and a gratifying feature is the number of men who attend. We could hardly desire a more attentive and appreciative body of people.

"If you look over the topics, you will see they are of all kinds: 'The Work of the London School Board,' 'Norwegian Fairy Tales,' 'A Chat about Devonshire,' illustrated by lantern slides; 'Darwinism in the Nursery,' a repetition by its author of a paper read before the British Association, also illustrated; 'Hours of Labor,' 'The Industrial Revolution in England,' 'Italy of To-day,' 'Magistrates and their Courts,' 'Enoch Arden,' and so on.

"The Sunday evening lectures are preceded by half an hour's music, and have been from the first more definitely ethical and religious in tone than those given on Thursday. But it is only quite recently we have felt that we could speak freely, without danger of misunderstanding upon those subjects which are generally identified by the working-classes with sectarian and ecclesiastical propaganda. Now that we are known we need have no fear; and on November 12 the Warden, who had already spoken on the Prophets of Israel and other kindred topics, gave an address on the life and character of Jesus. It was received with warm feeling, and more lectures of the same kind have already been arranged for. Next term we hope a class in the Gospels already begun may take larger proportions. Among the boys and young men of the Hall, often intelligent and well educated as they are, there is an extraordinary amount of sheer ignorance and indifference as to the Christian story and literature, even when they have had their full share of the usual Sunday-school training. To some of us there could be no more welcome task, to be undertaken at once with eagerness and with trembling, than that of making old things new to eyes and hearts still capable of that 'admiration, hope, and love' by which alone we truly live.

"As for the rest of the week, there is a successful boys' club, limited to fifty, with a common attendance of thirty-five, which meets three times a week. The club has gone through the common difficulties of such undertakings; and I vividly recollect, with amused shrinking, the riotous though good-tempered crowd that nearly overwhelmed some of us, Christmas tree and all, when we gave them a party last Christmas. It is now, however, excellently organized, and the boys are much attached to the place. The orderly dumb-bell drill and the enthusiasm displayed over success on the parallel and horizontal bars are as encouraging as disorderly scenes in the past were sometimes disheartening. Moreover, a drum and fife band and classes in drawing and wood-carving have been organized from it with success. A women's club has also been started, which meets on Mondays, and has been very well attended; and there is a girls' club, which has got hold of very rough material, and would succeed admirably if only the rooms at our command enabled more space and time to be given to it. The library of some four or five hundred books is in constant use; and more, of course, are urgently needed, and could be at once circulated.

"But what we regard as the most promising feature of the whole is that the work given by the original society of Residents has itself developed another society, which seems likely to form the permanent support of Marchmont Hall and the nucleus of future development. That is to say, that there are now close upon one hundred working-class Associates of Marchmont Hall, paying a penny weekly subscription, and helping to manage the little institution, to which they come regularly now, as to a place where they feel themselves at home, two or three times a week.

"One more institution connected with the Hall I must mention. This is the University Hall Guild, which was started last year with the object of drawing the students of the lectures and the workers at Marchmont Hall into one body, and so providing for the play of a common sympathy and enthusiasm throughout all branches of our scheme. The guild numbers about one

hundred and thirty members. It has held many interesting meetings, and has provided us with some efficient workers at Marchmont Hall. But it is the future of the guild and its possibilities which are most important to us just now. It has been suggested that certain efforts which cannot possibly be undertaken by the Residents, at least until their number is largely increased, might be developed from the guild,—the attempt, for instance, to bring the Hall into touch with the Board school teachers of the neighborhood, the investigation during such a winter as the present is likely to be of the condition of labor in our immediate district, the organization of visits to museums and picture galleries, and of country walks and expeditions in the summer. During the coming year a development of energy and success in the guild equivalent to that which we have seen during the past year at Marchmont Hall would do much to widen the influence of the Hall, and contribute greatly to the training and experience of our workers. But already the striving toward unity of action and thought which led to the foundation of the guild has borne fruit in making us all better acquainted with each other, and one may rejoice to see that the guild opened its winter session with a discussion, led by the Warden, of 'The Place of Religion in Social Work,' just at the same time that the Sunday lectures at Marchmont Hall are coming more definitely into line with the rest of the University Hall teaching.

"Such is a slight outline of the work of the last two years. I wish I could make it more vivid to you,—could show you the public rooms of the Hall on a guild night, or on such an occasion as that of last week, when the hundred Associates from Marchmont Street were welcomed and entertained for the first time in a body at the parent Hall by the Warden and Residents. I should like to show you the Marchmont Hall rooms crowded with faces which have become familiar there,—the faces of men and women who find in the little place a spirit and impulse they have found nowhere else, and one which takes hold of them and wins their sympathy. I would ask you to look in at the boys drilling under their sergeant, and crowding round a Christmas tree, or sitting—a handful of them—at the little Sunday class where it is sought to bring home to them, by as realistic and homely means as possible, what is meant by the life and teaching of Jesus of Nazareth."

Mrs. Ward closes her address with a statement of the expenses of the University Hall work as carried on thus far, and by presenting an estimate of the amount of money needed to carry it on with the enlargement demanded for the coming year. She also urged the need of a new and much larger building in Marchmont Street to accommodate the fast-growing work there.

Such is the story of the fruit borne in three short years, and in one single direction, by Mrs. Ward's remarkable book, "Robert Elsmere." J. T. S.

WASTED MORAL FORCE.

In a recent article contained in the *Atlantic Monthly*, I came on this sentence: "Possibly there is nowhere else in American social life so great a waste in men and money as is found in the present working of the system, if we may call it such, of religious activity." This charge, made in a calm magazine discussion, apart from heated polemics, and by a man noted for his careful conservatism of statement, led me to reread the passage again and again. For it is best worth our while to digest one vital truth rather than discourse largely over what is of secondary importance. Is it a fact that the moral force of the great Church is wasted to the extent that our author suggests? I remember that many years ago that conviction came upon me, in my orthodox days. Was it right? When one of our famous lecturers, of the days when the platform was a power, went West, he said to me, "Now tell me what is the one chief lesson you have learned by your work out in these boundless regions of newness?" "This," I said: "that we cannot grow pear-trees nor save men out here as they can in New York." The fact had forced itself on me that there was no routine method of religious work possible that would adapt itself to diverse places and times. We must take men, like things, entirely as we find them, and adjust our labors to conditions. My pear-trees I had planted exactly as I would have done in the Eastern States; but they did not thrive. The intense sun and more

cloudless sky of Michigan were new factors in horticulture, and they must be taken into account. In fact, I must mulch my trees. But, when it came to new adjustments to win men to righteousness, there was at once a bitter protest on the part of many of my associates. Looking back, I can see that the process of alienation from these excellent men was accelerated by our differences on this point of method. To me it seemed then, and it still seems, that we waste a vast amount of energy in our fond adherence to methods as universal that ought to be considered local and temporary. The Catholic Church has been considered as eminently conservative of forms. A careful study will show Protestantism far more so. The recent action of the Catholic prelates on the school question shows how admirably that Church is able to adjust itself to changed circumstances. I can conceive conditions of society where hyper-Calvinism may be a natural expression of religious thought, and high-pressure Puritanism may be a natural or even necessary form of religious life. Fox made no mistake when he put on drab regimentals. But the Quaker has long been for the most part wasting his moral force on clothes, and the Calvinist on abstractions that have lost their souls; while the Puritan has of late only reappeared here and there with the exhaustive occupation of trying to shut up museums, libraries, and fairs on Sunday. There is, in fact, very little left of Puritanism in the United States except that which Senator Quay and some of his colleagues stand for in Congress,—a mixture of political barter and religious patronage. It is not the best feature of our times that shows us the Protestant churches of the United States throwing the energy of two years into an effort to compel 1892 to think and act as 1692 was fond of acting and feeling. We may at least consider that in 1492 Columbus and the whole religious world of his time held Sunday to be a feast day. The problem clearly is for us, as upward-lookers, to consider the wants of our age, and to devise such means as will give to all men their highest development and most rational rights. Museums, public libraries, poor people's parks, world's expositions, are all new ideas, new facts. How can we best use them? It will not be desirable or satisfactory if, at the end of a magnificent opportunity, we are compelled to say the moral force of the Church was mostly wasted in trying to do what it could not do, and so all that might have been done remains undone. I use this only as an illustration of the tendency of Protestantism to throw away its power. "Possibly there is nowhere else in American social life so great a waste in men and money as is found in the present working of the system, if we may call it such, of religious activity."

There is one more illustration, so self-vaunted that it cannot be overlooked by one who desires to see the diviner life displace the brute force. I refer, of course, to the wrestle of conservatism with advancing knowledge in the theological seminaries and pulpits. In three of the largest seminaries at one time there were trials for heresy going on. And it is whispered that, as soon as these cases are disposed of, there are no less than three more seminaries to be looked after. It would be invidious to draw a contrast between the power and available force of the men on trial and the leading prosecutors. It is better to content ourselves with the satisfactory thought that all these cases indicate that the drift of the Church is to refuse any longer to be obligated to think mediævalism, and act it also. The struggle is not for personal liberty, but for freedom to follow the Master, and help to save mankind. Our work must be adjusted to the nineteenth (the twentieth) century; and it promises to be so readjusted. Within the past month I have heard a learned professor in a Presbyterian pulpit address a crowd of young men with doctrine that would bring the whole body of scientists, with Huxley at their head, into the Christian Church. But I am sorry to say that within a few months I have heard a Unitarian clergyman trying to rehabilitate antiquity, and leaving us, in the place of a warm-blooded Saviour, something no more vital than a wax doll. We have outgrown 1800 as truly as 1500.

It is extremely difficult for us to look over immediate efforts, and take a religious census as we do a secular. The result is that revivals have for a century past been exceedingly popular with nearly all Protestant denominations. Even the Unitarians at times show an itching for "immediate harvests." The camp-meeting and the revival meetings of all sorts are no more nor less

than an excuse for escape from the labor of organic educative work. I hold it true, however, and provable by statistics, that these are almost invariably wasteful of moral energy; while carefully organized church work, making less noise and showing less rapid increase, is nevertheless, in the long run, twofold more valuable. This such men as Mr. Moody, with all their volubility of tenderness, are coming to see. The grandest, most hopeful outlook of this day is the Young Men's Christian Association, with its long trail of other extra-ecclesiastical endeavors. Not one of these but has its touch of bigotry; but each one in turn is broader, manlier, more Christian. Such efforts mean a determination to break away from preordained routine and to defy ruts, and by all means to get at the real social demands of our age. Our worst fetter is the pulpit. Clinging to it as an inheritance, we rarely hear from it as valuable matter as we can receive from the press at our homes. We have not fully faced the fact that since the preacher became universal, the press has risen as a rival power.

Sooner or later we shall learn that the press is ours quite as much as the pulpit; that it is just as sacred, or may be made so; and that we can use it as a least wasteful method of reaching society and building character. The proportion of Sunday attendants on church service is said by statisticians to be steadily decreasing. If you will not capture the press, you will lose the winning force of the next century. The pulpit will continue to wane relatively; and, while it will doubtless have its power, the minister will be compelled to become more of a teacher and pastor and less of an orator. He has already lost not only his supremacy in society, but his utterances are carelessly received as being only the opinions of a single voter. A few orators remain who can attract the crowd; but not a few are compelled to lament the decadence of the times, and fall back on more or less sensationalism. This pays only for a short time, and the Church steadily loses its grip. Pastorates have shortened from forty years to an average of less than three years. The problem is, What does the world about us really need, and how can it be supplied? Can Protestantism adjust itself to organic work of a progressive sort that shall grapple with living problems, and cheerfully burn up rubbish? I have suggested that the signs of the times are that it can and will. The pulpit is by no means the supreme front and head of a vital organization of Jesus' followers.

I admire Catholicism in more than one of its manifestations, and see no reason for shutting our eyes to its advantages. But in nothing is it more instructive than in its use of church property. We have often four or five churches in close proximity: not seldom two or three of near affiliation stand within arrow flight of each other. Will the centripetal tendency of our sects put an end to this waste of men and money? It can hardly be otherwise. Where three sects coalesce and three more forget their points of difference, it will be impossible to station six watchmen to thunder across the street at each other and their followers. There are no scales invented sufficiently fine to detect the difference in weight of tweedle-dum and tweedle-dee, of homoousian and homoiousian. And the case is not very different where Christian brothers toss over the questions of immersion and sprinkling. Such weighty matters have become so desiccated that few consciences can detect their existence. The time is rapidly approaching when the money that is built into our costly sectarian and superfluous churches will be put to a very different use. There is enough of it now tied up in this manner to endow liberally all our universities and all of our struggling public charities. Meanwhile, it is withdrawn from taxation, and counts with unproductive capital; that is, so far as it cannot be demonstrated to be productive of character and true religion.

These are but few of the many possible illustrations of the truth of the judgment of the distinguished author whom I quoted at the outset,—"There is nowhere else in American social life so great a waste in men and money as is found in the present working of the system, if we may call it such, of religious activity." If I had space, I should like to discuss the special phase of the evil which he has in mind, but will content myself in closing by taking from valuable pages one more sentence: "I often think it would be a great religious gain if one-fourth of all the ministers of three such

States as Maine, New Hampshire, and Vermont, could be dismissed, and half as many devoted Christian women, highly educated and specially trained in social problems, could take their places. Not one of these women, unless occasionally under exceptional conditions, should be allowed to enter a pulpit, for the people do not need more sermons so much as they do other things; and, much as they might need the former, women would have more imperative calls, for women of scientific education and practical training have a great work before them in giving a new touch to the social life of country towns." This is intensely suggestive; but the words are those of a thoroughly orthodox Congregationalist clergyman. They mean that we are approaching an age wherein the application of religious force will be an exact science.

E. P. Powell.

Clinton, N.Y.

A PRAYER OF VOLTAIRE.

I lift up my voice, not unto men, but unto Thee, Great God, Thou who art the Creator of all things. If it is permitted to feeble creatures, hung in immensity and imperceptible to the rest of the universe, to ask anything from Thee, Thou who art the Giver of all, Thou whose decrees are as innumerable as they are eternal, deign to regard with pity the natural depravity of our hearts. But Thou hast not given us hearts that we may hate one another, nor hands that we may strangle one another. Grant that each one of us may help his brother to support the burden of this painful and fleeting life; that the petty differences between the garments which cover our feeble bodies, between all of our insufficient languages, between all of our ridiculous customs, between all of our imperfect laws, between all of our unwise opinions, between all of our conditions (so disproportionate in our eyes, but so equal before Thee),—that all the petty variations which characterize those atoms called men may not be the signals of hate and persecution. Grant that those who light candles at full noonday in order to adore Thee may bear with those who are contented with the light of Thy sun; that those who cover themselves with white linen in order to say that we ought to love Thee may not despise those who say the same thing in a black garment. Grant that it may be equally good in Thy sight to adore Thee in a jargon composed from an ancient language or in words more modern. Let those whose garments are red or violet, who dominate over a petty portion of a petty heap of the dust of this earth, and who possess a few rounded fragments of a certain metal, enjoy without pride that which they call "grandeur" and "riches"; and may others contemplate them without envy. For Thou knowest that in all of these vanities there is neither anything of which one should be envious nor that of which he should be proud. God grant that all men may remember that they are brothers. May they hold in horror all tyranny exercised over the human soul, as they execrate the brigandage which ravages by force the fruits of labor and peaceable industry. If the scourge of war is inevitable, grant that we may not hate one another, nor rend each other in the bosom of peace; and may we employ the brief moment of our existence to bless, equally, in a thousand different languages from Siam to California, Thy great goodness, to which we owe it. Amen.

THE GOOD.

It is not possible to speak of the Good in terms too profuse or too deeply significant, —this beneficence, now on the wing, now arrived and settled down beside the poor, the sick, the ill-faring, the ignorant all wrapped up in their ignorance. Of all the schools, only that kept by a good Providence, where all attend early, long, and late, is adequate to the conditions of the race. The Good Shepherd did not point to the halls of letters and metaphysical discussions. He took delight in the God of nature,— in his teaching in fields bright with lilies and vines, in earing corn, and in the notes of his Father's well-fed birds.

In the interest of this theme George Herbert says, "A good mother is worth forty schoolmasters"; and the moral quality of all true Christians illustrates the subject by kindly words and deeds, bringing out the best in others, as the warm zephyrs coax up the golden grain. Here is a large sovereignty for parents and rulers. The Good

Samaritan was not such because he *preached* to the man who fell among thieves.

Rejoice! The Good, and not the evil, from all eternal time, got the appointment to rule worlds and men. Infinitely felicitious this decision in the court of mysteries! Under the *régime* of this election the morning stars at the creation sang together, and the sons of God shouted for joy. And, when the time came, came hymns, psalms, and chants, the amens of prayer-meetings, the eloquence of divines, and the devotions of a church organ. Praise God for what we do know about the good things of creation and for what we do not know!

No one is a good-for-nothing. Men and things are creations only as they are good for something. We *are*, because we can *do*. The globe is skilfully rounded to be a good place for silver and gold, solid ground and rolling billow, flower and leafage, homes, nurseries, civilization, and celestial antechambers. Ox, horse, river, forest, ocean, are the best things the Creator could form. Emerson says, as the divine word, "I cause from every creature his proper good to flow." Says the canon in "Consuelo": "If I had the devil in my employ, I should not turn him out, I am so good-natured. It might give him a chance to reform, as Origen believed he would." Then we have "the shining of a good deed in a naughty world," "tongues in trees, books in the running brooks, sermons in stones, and good in everything,"—"good the final goal," "the good time coming." Many a thing is done for goodness' sake, and not for money. The child trying all day to be good is heavenward-bound.

Good in one genders the same in another. Mary likes her little lamb, and the lamb likes Mary. The good Father first loves the world, and that produces the same mind in the children; and they return the love. The kind owner talks to his pet horse, and the pet with whinny and osculation gives back affection. When this noble member of the family dies or is sold, the children cry. Wide is the application. The sailor speaks of his good ship "Betsy" or "Caroline." Longfellow builds in verse the "strong and goodly ship" as if a living "bride of the gray old sea." Pleasant the thought of a good citizen, good servant, keeper of promises, performer of duties, good husband, wife, father, mother, good boy (not too good, lest he die), good teacher, helper, adviser, friend, physician, pastor.

Opinions and creeds of the head do not make or unmake the goodness of the heart. This principle, so wide and high, so endued with divinity, makes the harmony and oneness of the neighborhood, the peaceful oneness of two nations, the unity of Christians and of the invisible church.

W. M. Bicknell.

Malden, Mass.

THE GOSPEL AND APOCALYPSE OF PETER.

The publication of the "Teaching of the Twelve Apostles" in the spring of 1884 made a sensation in the Christian world not soon to be forgotten. It was soon seen that the Teaching was destined to produce more than a sensation, for it brought us much of positive knowledge. And the facts it furnished were very acceptable to the Protestant and liberal branches of the Church. The Teaching bases the religious life upon character, not upon creed conformity. It shows that episcopacy has no divine rights, that baptism is a symbol equally significant, however performed. It shows that at the beginning of the second century the Christians still depended upon the spoken word, and not upon the authority of the Gospels and Epistles. Above all, it insists upon the simple humanity of Jesus, calling him God's servant (Greek, boy).

And now we are getting word of another discovery, in many respects equally valuable and equally acceptable to the liberal branch of the Church.

Within the last few weeks there has been published by Macmillan & Co., New York, "The Gospel according to Peter" and "The Revelation of Peter." The book contains the discovered fragments in Greek, together with translations and notes by J. A. Robinson and M. R. James, two Cambridge University scholars.

"The Revelation of Peter" is a work somewhat after the style of the Revelation of John, and seems to date as late as the second or third century of our era. It has had much to do with forming the orthodox ideas of hell, and it is itself so severe upon the wicked because it came from an age of

cruel and baseless persecutions of the Christians. All the horrors of hell are heaped upon the persecutors. The severest torments are reserved for those "who perverted righteousness," and "who spoke evil of the way of righteousness." The murdered Christians in the other world stand over their murderers and their abettors, behold their torments, and exclaim, "O God, righteous is thy judgment." Is it not strange that a hell whose severity was the outgrowth of early persecutions of the Christians should continue to prevail in the Church after fifteen centuries of unimpeded progress? Mr. James suggests that our fragment indirectly furnished Dante with the material for his "Inferno." The punishments are most terrible. Men hang by their tongues, women by their hair, over a lake of flaming mire: others hang by their feet, with their heads in the flames. Some are devoured by worms while burning: others have the eyes seared with a red-hot iron. Upon heaps of sharp-edged stones heated red-hot, men and women roll, writhing. There are men and women roasted alive, and there are others that beat each other to a jelly with clubs.*

If we leave in the background the author's catalogue of punishments and look solely at his catalogue of sins, we find much to commend. The ethical standard is a noble one, and the list of sins is fairly complete. In the order of occurrence, they are blasphemy, perversion of the way of righteousness, adultery, infanticide, abortion, evil speaking, false witness, excessive and selfish love of riches, usury, lewdness, idolatry, and forgetfulness of God. The list is prevailingly moral. There is but little hint of doctrine, and still less of ritual.

The author is less at home in his description of heaven, though he deserves much credit for the taking manner in which he finds favor and authority for his conceptions. He represents the twelve as having asked the Lord to show them in all his heavenly glory one of their deceased brethren, in order that they might see the joy that awaited them, and take courage. While they were asking, there appeared beside Jesus two men in shining raiment and sunny countenance. The author of our fragment says he could not describe their beauty. "Their bodies were whiter than any snow and redder than any rose." Peter then asks to see heaven, and the Lord shows him "a very great space outside the world," where the righteous dwell in perfect joy. No one's fortune was better than his brother's, for "the glory of the dwellers there was equal."

"The Gospel of Peter" is the more important document of the two. While both the Revelation of Peter and the Gospel of Peter were books well known to the early Fathers of the Church, the Gospel seems to have been the most in accord with second and third century orthodoxy. Serapion, a Father of some importance, who was still alive in 203 A.D. says, "We receive Peter, but not the writings that go falsely by his name." When a certain church was having a controversy over this Gospel of Peter, Serapion tried to restore harmony by saying, "If that is all, let it be read." Later he read the Gospel itself, and found that the additions were of a Docetic nature, but that "most of it belonged to the right teaching of the Saviour."

The sect called Docetæ maintained that Jesus' divine power came upon him at baptism, and left him at the crucifixion. At a still later time they, or perhaps another branch of them, held that Jesus never had a human body at all, that what seemed to be such was a mere appearance (see 1 John i. 1–6 and Dr. Livermore's commentary *in loco*).

Whether our Gospel is really permeated with this heresy or whether it "belongs to the right teaching of the Saviour," and simply happened to be the authority of the Docetæ, and was branded as heretical for this reason only, is not an easy question to answer.

The fragment contains only an account of the trial, crucifixion, and resurrection, and begins and ends in the middle of a sentence. But the part omitted from the first sentence is readily guessed from Matthew, where we are told that Pilate washed his hands, thus throwing the guilt of the crucifixion upon the Jews, and, according to our Gospel, upon Herod also, who did not wash his hands. Joseph, according to our Gospel,

*There is no such hell as this thought of in the New Testament writings. It is only after the Christians have been tried beyond endurance with persecutions that they grow vindictive, and delight in descriptions such as this of the Apocalypse of Peter.

comes to Pilate *before* the crucifixion, and asks the body of Jesus; and Herod is made to say to Pilate, "If no one had asked him, we should have buried him." At the trial they "set him on the judgment-seat." This agrees with a statement found only in John, and Mr. Robinson asks whence did "Peter" (and Justin, who also uses it) derive this thought "but from John"? On the cross he held his peace, "as having no pain." This is counted a mark of Docetism; yet it is certainly not necessarily so, for in none of our Gospels does Jesus show the least tendency to desire to escape the sufferings of the cross. If he did suffer, he did not show it. It is said that the words, "Father, forgive them," had to be omitted, in order to make room for the statement that he was as one having no pain. This is not so, for several important manuscripts omit these words from Luke xxiii. 34; and Mark, our oldest Gospel, does not contain them.

The conversation of the malefactors is somewhat different from the Synoptic tradition. According to Peter, the malefactors submit to their own punishment manfully, but chide the crowd for crucifying the innocent Jesus, who is the "Saviour of men." So, too, we are given still another version of the inscription on the cross. In Peter it reads, "This is the King of Israel." On the cross he is not represented as saying, "I thirst," but he is given "to drink gall with vinegar." Following the account of this is the statement that they "fulfilled all things," which seems to refer back to Psalm lxix. 21. I question whether a Docetic document could refer to the Old Testament with such apparent favor.

Peter narrates that there was darkness from noon till three o'clock, and adds that many, thinking it was night, "went about with lamps," and some "fell down." This drove the Jews to distraction, for they feared they had violated their law in leaving the victims upon the cross till after sunset. But at the ninth hour the sun came out, "and the Jews rejoiced."

Upon the cross Jesus is said to have uttered the words, "My power, my power, why have you forsaken me?" "Power" is used instead of "God." This is said to confirm the opinion that the gospel is Docetic. The divine power that came to him at baptism left him at the cross. It may mean that. But the sentence may have originated in a very different way.

According to the Synoptics, Jesus uttered the words in Hebrew or Aramaic; and "Eli" may with perfect correctness be translated "my power." There was still another translation of the words uttered on the cross (see Mark xv. 35), where it is said, "He calleth for Elias." May not our Gospel have been the origin of Docetism rather than *vice versa?* When he had said these words, according to Peter, "he was taken up." At this point, the Synoptics tell us, he "yielded up the ghost." But here the same word is used which in the uncanonical closing of Mark's Gospel is used to describe the taking up of his glorified body into heaven.

The name of the centurion who was appointed to guard the tomb is given as Petronius; and the words said to have been spoken by him at the cross in the other Gospels are in Peter spoken at the sepulchre.

Saturday night, while they watched, two angels came from heaven, the stone of its own accord rolled away, and they entered the tomb, and soon after were seen to come forth, bearing Jesus between them. As they entered heaven, a question is asked, "Did you preach to them that are asleep?" And an answer was heard from the cross, "Yes." This refers to Jesus' mission to the underworld (see 1 Peter iii. 19, iv. 6; Eph. v. 14). Before the guard went away to tell Pilate, the heavens were again opened, and a man descended and entered the tomb; and this man is found early Sunday morning by those who visit the sepulchre. The visit of Mary Magdalene is described in detail. The disciples remained in hiding until the following Sabbath, fearing the Jews. Then Peter, Andrew, and Levi took their nets and went fishing. The body was taken to heaven Saturday night, and hence there could be no appearance after his resurrection.

Mr. Robinson sees a great many instances of quotation from John's Gospel that I fail to see. It is certain that the "Teaching of the Apostles," dated 120 A.D., did not use John's Gospel. I doubt if Peter did. The parallels between Peter and John are, at any rate, nowhere as close as those between Peter and the Synoptics. But, even if these resemblances are proof of borrowing, do they

prove any more than that these ideas were in the air at the time John and Peter were written? If Mr. Robinson's ideas of copying were applied to our four Gospels as rigidly as he applies them to the newly discovered fifth, we could easily prove that each of our four copied from each of the other three. This if not careful criticism. Again, Mr. Robinson says, "We are sometimes told that certain of the books of the New Testament are *Tendenz Schriften.*" Here we have a good example of a "tendency writing." Now, I maintain that this is exactly the thing that remains unproved. I have indicated how the so-called Docetic passages are not necessarily alien to a correct tradition. And the testimony of Serapion, to which the *Christian Union* assents, confirms the opinion that, is we had the whole Gospel of Peter, we should find it quite as valuable, perhaps, as our canonical Gospels. By what right, then, do we declare that Peter is a tendency writing, and the other Gospels are not? Mr. Robinson is compelled to shift from one sect of Docetism to another, in order to discover it in our Gospel. And, further, he admits that "in some cases he (the author of our Gospel) may be the original authority himself." There is in the Christian world too great a readiness to affirm that our four Gospels are the authorities of the various apocryphal writings, and that these later authors have wilfully perverted the facts. This remains unproved. The "Teaching" shows that already in 120 A.D. oral tradition and the immediate inspiration of the ministers were of more importance to believers than the written Gospels. And we have no right to affirm that these sermons of the first preachers contained only what our Gospels contain. Further, if all these copied from our Gospels, how is it that our Gospels differ so among themselves?

If Peter is a tendency writer for saying it was written on the cross, "This is the King of Israel," how can we defend the reading, "This is the King of the Jews," when we know another evangelist wrote, "The King of the Jews"? We shall never understand the story of how our Gospels were written until we learn to take such writings as the Gospel of Peter for what they pretend to be, —fair, honest efforts to teach the truth of Jesus as the writer understood it. We must account for variations in these apocryphal writings, just as we account for variations among the canonical Gospels; and we must account for divergences found in Peter as leniently and sympathetically as we account for those in our Gospels. Only thus can we arrive at the truth. The canonical Gospels are such only because the early Church decided that they preserved the most correct tradition. But who knows how much the standard of correctness had changed since Jesus' death? The Jews had a very valuable book, which in the time of Jesus was still considered as of doubtful authority. It was not an undisputed part of the holy writings. Finally, some one went over it, edited it, *and made it orthodox.* Then it was taken into the canon. How much of this kind of work was done with our Gospels no one can say. To say that nothing of the kind was done would be to make a statement *for* which there is no proof, and *against* which there are striking analogies. I do not wish by this to impugn the testimony of our canonical Gospels, but to prepare the way for a due recognition of this Gospel of Peter.

Since writing the above, I have listened to a very able paper upon the Gospel by Prof. Thayer of the Harvard Divinity School. He inclines to date the Gospel as early as the middle of the second century, and finds evidence that the author quoted our four canonical Gospels. He thinks the miraculous element in Peter is fantastic. Perhaps that is so. But would we not look upon any *new* miracles as fantastic? Some of us have schooled ourselves to believe the New Testament miracles, who could not believe one additional miracle by any means. It would swamp the ship. Again, our fragment says that the Jews, being angry with Jesus, "commanded that his legs should not be broken, that he might die in torment." Prof. Thayer agrees with Mr. Robinson that this is a perversion of John xix. 32–36, and a perversion that shows acquaintance. This may be so. Yet I prefer Peter's reason for leaving the legs unbroken to that of John, which says: "These things came to pass that the scripture might be fulfilled, a bone of him shall not be broken." Upon one thing all are agreed, we have a very important document, and the last word has not yet been said.

A. B. Curtis.

Tufts College, Mass.

IS THE PULPIT DECLINING?

References to the "decline of the pulpit" have been growing more and more common for a score of years. But is the pulpit really declining? Are not those observers who think they see evidences of such a decadence deceived by the changed relations to society which have taken place and which are taking place in the case of the pulpit? I think they are. I do not think the pulpit is declining either in ability or influence; and certain I am that at no time in the history of preaching has the purpose of the pulpit been purer or higher, whether regard be had to the spiritual or moral character of its teachings.

But as to the changed relations to society to which I alluded. They may be very briefly summed up. The modern pulpit no longer stands as a thing apart from the life of men. It is hedged about by no mystical barrier. Its message is not accepted as an oracle, simply because it is the message of the pulpit. It lays no claim to a monopoly of thinking upon any subject, and is consequently much less of a court of appeal than it once was. These are significant changes, but they do not necessarily imply any decline. If less dogmatic, the pulpit is a great deal more reasonable: if less of a ghostly counsellor, it is a much more helpfully humane one. It still teaches by authority, and the authority upon which it rests to-day is of a sort that cannot be overthrown,—the authority of approved knowledge and of rational inference. The pulpit to-day has a closer relation to the living thought and practical work of society than it ever had before. It discusses carefully, candidly, and boldly every matter which affects the welfare of the people. It brings all questions before the bar of reason and conscience, and seeks to express upon them the verdict of intelligent and unbiassed morality. The scholarship of the modern pulpit is broader than that of former generations, partaking in this of the legacy which study and investigation have made free to every learned profession. And if, with this wider survey of the field of human knowledge, has come somewhat of intellectual modesty, owing to the vast tracts which are seen to be still unexplored, it cannot be said that such modesty hinders the real influence of the pulpit. Indeed, with candid minds, which are open to conviction, it gives the pulpit's utterances freer entrance. Mediocrity in the pulpit fares less and less easily. To command attention and wield influence to-day, the pulpit must have solid moral and intellectual qualities. The call therefore is for an ever higher grade of learning, wisdom, and character in the men who fill it; and the call is being met. Never was there a time when the intelligent preacher, with mind alive to the needs of the age and heart on fire with moral conviction, was heard so willingly, nay, so eagerly, as to-day. With all the other avenues of moral and spiritual training and culture which exist, none has been developed with ability to take the place of the living voice from the soul of him who has been touched and inspired by the enthusiasm of the religion of Jesus Christ.

No, the pulpit is not declining. It is, on the contrary, entering every day upon new fields of influence and power.

CHARLES E. PERKINS.

Iowa City, Ia.

WAITING.

"Wait for the winds to blow,
Wait for the falling snow,
Wait for the sap to flow,
Wait till your life unfolds,
Wait until time unrolls
The deepest powers of the soul."

So Nature spake one day,
As through the new-mown hay
I wandered, sadly gay,—
Glad that the fields were rife,
Sad in the endless strife
Which balked my own poor life.

The farmer works amid the corn,
The faithful herdsman winds his horn
And feels the breath of crimson morn;
And, when the sun sinks in the west,
Each hastens to his well-earned rest,
Conscious of having done his best.

"But what," thought I, "are my poor hours?
I bask amid these shady bowers,
And cull from others' works the flowers.
Must I remain a pampered boy?
Nor ever here my powers employ
To add unto the general joy?"
"I have waited long," I made reply,—
"Too long. The years fly swiftly by,
Yet a few days and I shall die.
My struggles hard, my deep unrest,
Must these end in a wilderness
Of sad despair and nothingness?"

Again kind Nature spake to me:
"You are a part of all you see.

To all is linked your destiny.
In ages hence this life shall seem
Part of a never-ending stream
Of all that will be or has been.

"Perhaps these fleeting years of thine
Are but a pause in thy long climb,
A preparation for all time.
Send deep thy roots into the mould:
Confirm thy life, though thou grow old
And die before thy tale is told.

"For thee I, too, have waited long,
Have made the towering mountains strong,
Prepared the world in ages gone.
For thee contented still I wait,
Unanxious stand till thou grow great,
And rise into thy proper state."

"But when or where?" again I cried.
"Long is my patience sorely tried.
Must I forever be denied?
Never can I these powers control,
Nor find expression for my soul
Within this ever-working whole?

"Divine or demon, in my breast
The spirit struggles without rest;
Yet still, Wait on! is thy behest."
Dame Nature whispered unto me,
"Is it not something e'en to *be*
Greater than all the works you see?

"Deeply revere the inner shrine,
The flower shall blossom in its time,
The ripe grape cluster on the vine,
Nor here nor there it matters not.
Sufficient that at last the fruit
Springs from the deep, wide spreading root,
Sufficient if at last thou feel
Thyself full ready to reveal
The power which in thee is so real."

J. Frederic Dutton.

MAN OR THE BIBLE?

A REPLY TO DR. SHIELDS.

"Give me the inner chamber of the soul
For obvious, easy argument: it is there
One pits the silent truth against a lie,—
Truth which breaks shell a careless, simple bird,
Nor wants a gorget nor a beak filed fine,
Steel spurs and the whole armory o' the tongue,
To equalize the odds." —*Browning.*

Prof. Shields is such an eminent authority on the subject which he discusses that it is only with the greatest misgivings a layman could venture to give expression to a few thoughts which may seem to oppose that gentleman's conclusions. I must, therefore, crave indulgence for trying to show the few points which seem to me not to be perfectly explained by the paper on the Bible in the *Century* for November.

A magazine article is supposed to be written for the general reading public. It ought not, therefore, to omit steps in the reasoning or to assume too much knowledge on the part of the reader. It should, for example, make it very clear how geology shows six periods in the formation of the world. From the little I know of that science, I should think it truer to say that there was but one period; that creation has been a continuous and unbroken development from the time when our system was one vast nebulous mass until now. Nature does not seem to permit abrupt transitions, does not allow one to put one's finger down and say, "Here one thing ends: here another begins." If one breaks this continuity at all, it seems rather arbitrary to settle upon six rather than six thousand periods. Possibly, the value and helpfulness of the article would likewise be enhanced if the writer had taken the trouble to make it perfectly plain how "astronomy declares the immensity, eternity, omnipotence, immutability, and glory of the Creator; how geology illustrates the divine wisdom and goodness; how anthropology shows the divine image of man, his vicegerent dominion over nature, and his primitive innocence." There have been men who have believed and taught that the race has advanced from bad to less bad, from good to better, and not that it has fallen from a "primitive innocence" to an ever-increasing guilt. It would certainly have been more courteous to the memory of men like Browning and Emerson, had Prof. Shields thought it worth while to cite the evidence which disproves their teaching.

It seems, however, that the whole article is in support of a creed which is hardly worth defending. Possibly, it were better to disbelieve in the peculiar inspiration of the Bible and believe in the general inspiration of all men. We do not think now that God's sole aim throughout all the ages has been his own glory. In our better moments we sometimes feel that he is great enough and good enough to be above such egotism. In our best moments we even dream that he is mighty enough to speak with each one of his children, and to use everything in his whole universe as his revelation; that not only the book, but all books, all men, all things, are holy. Emerson has written:

"Man's thinking must not be subdued by his instruments. Books are for the scholar's idle times. When he can read God directly, the hour is too precious to be wasted in other men's transcripts of their reading. But when the intervals of darkness come, as come they must,—when the sun is hid and the stars withdraw their shining,—we repair to the lamps which were kindled by their ray, to guide our steps to the East again, where the dawn is." If this be true, then it is a prostitution baser than Esau's to give up one's own moment of talking face to face with God, and to bury one's self between the lids of a book. Esau got a mess of pottage: we get nothing but loss of truth. All teachers, prophets, bards, and seers ought to come into every man's life to give it richness, fulness, beauty, depth, and truth; but they must always be subordinate to the man. Neither Paul nor Plato, Christ nor Channing, is so good for a man when God whispers to his heart as the man himself. At other times, when his soul's wings seem leaden and wearied by their soaring, he should seek in other men or other things the reflection of the light which his own eyes have seen.

In his conclusion Prof. Shields seems to feel the weakness of his position: otherwise he would not have made those appeals to our feelings. Truth never begs, but always demands acceptance. It is only painted falsehood, which sometimes masquerades as truth, that fawns upon her victims. If the Bible does contain scientific errors, if it has been holding a false position, it is the duty of honest men to put it in its true place again, even if it were twenty times over the source and fountain-head of all poetry and art, philosophy and science,—a supposition by no means fully proved. I still am not perfectly certain that Raphael or Angelo saw more of beauty or interpreted it better than Phidias or Praxiteles. I am not sure yet that Shakspere was a more wonderful genius than Æschylus, Sophocles, or Euripides. Sometimes I even think that Socrates and Plato have given us as much truth as Calvin or Edwards. I have never yet been able to understand why every noble achievement of the race must be considered proof of the special inspiration of the Bible rather than evidence of man's innate nobility. I can see that our civilization differs from that of other countries, races, and ages; but the difference is not so great that it can be explained only by the miraculous. Surely, we have nothing in art, literature, or philosophy so transcendently superior to the productions of the Greek genius that we must bring in a *deus ex machina.* Even our ideals of charity and philanthropy may be traced to Attic origin. Socrates and Plato had preached the Golden Rule three hundred years before the Nazarene made it the central truth of his teaching. Diogenes had taught that "man" was a nobler term than "Greek," and had foreshadowed the "universal brotherhood of man." The Bible has, of course, been one of the causes in our advancement; but it can no more be called the sole cause of all that we hold dear than can the Dialogues of Plato or the Essays of Emerson. All good men and all good books have helped us realize the present.

When we understand that the Bible is but *part* of the heritage of the past to the present, that it stands with all books written by fallible human hands only as a help "to guide our steps to the East again, where the dawn is," we shall not be concerned whether it contain scientific inaccuracies or not. But, if we try to bolster it on its old pedestal of infallibility, we are building our house upon the sand. Man is greater and dearer to the heart of Nature than any number of Bibles. The Bible must come down to its true position, and man go up to his. Man and Nature will hereafter be the holy things. Then every fellow-human and every springing flower will be a Bible unto us.

HARRY WHITE.

Poughkeepsie, N.Y.

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*THE SONG OF THE SIRENS.**

Sirens, singing beside the ocean,
Your fatal song cannot charm me now:
I have heard Orpheus, divinest singer,
Charming me from all songs below.
I will not lash myself to the mast-head,
Listening, bound, to your charming song:
I boldly look in your beautiful faces,—
I listen unmoved, and pass along;

*The hero Ulysses, when sailing by the strand on which the Sirens were singing their fatal songs, stuffed the ears of his companions with wax, and tied himself to the mast, that they might not be lured to destruction by the music. Later, when the ships of the Argonauts sailed by these same sweet singers, the crews were safe from the charm of their fatal music, because they had with them Orpheus, whose music out-charmed that of the Sirens.

For I have heard a diviner singer,
Singing to me a higher song.
Never again your song can charm me,
Never again my soul can wrong.
Singer divine, of Truth's best music,
Chant to my soul your high refrains:
My ears shall be deaf to earth's best music,
And listen alone for your high strains.
That is the music the stars of morning
Sang together so long ago:
I know those strains, I sang them also,
Their sweetest cadence my soul doth know.
That is the music that rolls through heaven:
God himself is its undertone,
His life is music, sounding sweetly
To ears that listen to him alone.
Sing, then, Orpheus, god-like singer,
Teach the Sirens themselves thy song;
Save them from their own destruction,
Raise them into the heavenly throng.

SOLON LAUER.

PHILLIPS BROOKS.

[BORN DEC. 13, 1835; DIED JAN. 23, 1893.]

Phillips Brooks was the descendant on both sides of noted Puritan preachers. He was born in Boston. His father was William Gray Brooks, a descendant of the celebrated John Cotton, minister of the church of St. Botolph, Old Boston, England. His mother was a daughter of Col. John Phillips of Charlestown, who was a descendant of Samuel Phillips, the founder of Phillips-Exeter Academy, whose father, grandfather, and great-grandfather had all been ministers.

Phillips Brooks was one of four brothers, all ordained ministers in the Episcopal Church. He was educated at the Boston Latin School, and, after deciding to enter the ministry, studied at the Divinity School of Alexandria, Va.

He became pastor of the Church of the Advent and then of the Church of the Holy Trinity in Philadelphia. In 1869 he became rector of Trinity Church, Boston, where he remained until 1891, when he was elected Bishop of Massachusetts.

The following estimate of his work and character is taken from an elaborate review which appeared in the New York *Tribune* in 1884:—

"Phillips Brooks, with a single assistant, ministers to the people; and, although far out of the way for the multitude and the traveller, the same tireless throngs fill the huge church. It was a biting blizzard, and the streets were well-nigh impassable and deserted last Sunday. Infrequent horse cars labored heavily along. Wintry paralysis seemed to have seized the bustling city, and the church bells sounded in muffled, shifty refrains. To reach the church was a perilous matter, and almost impossible; and, once there, would there be a congregation, and would the rector preach? There was a congregation almost filling the church, and the rector preached. There yet remains the hiding of his power. His uncomfortable portliness has forced up his voice to a husky, hardly articulate register. His old rapidity is now a tumultuous impetuosity, which seizes and tyrannizes over his utterance. He seizes the Prayer Book. Its 'dignities' and the impressiveness of 'our beautiful liturgy' go by the board. Very devoutly, but almost convulsively, as a giant seeks to run his course, gasping, insufflating whole clauses, rattling along with unconscious speed through the débris of vowels, consonants, syllables, words, and even clauses, in skipping, here and there, and then honestly picking up the dropped stitch, he reaches the Psalter, forgets the last Psalm, and has dashed off the two lessons before the congregation have fairly got the hang of the service.

"What a reckless race he has led us! But the sermon comes, and the preacher, having put on his silk gown, reads or rather hustles out his text from the Testament, and starts. There is no manuscript. It is the direct preacher himself this time. He leaps into his terrific pace at the word go. Hurling out ripe premise after premise,—suggesting, hinting, adumbrating great perspectives of thought, as heat lightning palpitating through the clouds silently opens up wonderful vistas that flit like thoughts in and out of sight,—the wonderful torrent of this overcharged man rushes and deepens and broadens, and all the time hastens with a speed that fairly dazes the brain. It is not fever, nor excitement, nor mere enthusiasm. It is rather the head pressure of a vast reservoir plunging and fighting for deliverance.

"His great, deep eyes, like Webster's, shoot fire. He struggles with the torrent that assails him, and at times seems in pitiful straits to keep his footing. Such impetuosity, such unconsciousness, such subjective bombardment from spiritual and intellectual

strivings, such impatience and contempt for art and artifice and technique, such face to face grappling with experiences and conclusions that seem to materialize around us, such magnificent free handling of the largest, remotest relations, such ubiquitous, spontaneous philosophy, such fires of religious experience,—here crumpling an obnoxious article of the Thirty-nine like a blighted leaf, there broadening out a concrete dogma until it touch all civilizations, —you will find nowhere else until you sit at the feet of this 'possessed' evangelist. But he is not an Episcopalian any more than Beecher is a Congregationalist or Talmage a Presbyterian. He is one of those unaccountable, inexplicable freaks or hybrids of our complex civilization, which by accident, in the orders of the Protestant Episcopal Church, ministers in one breath to the Catholic, the Hebrew, the Protestant, the Parsee, and the Brahmin, and, indeed, to every other expression of religious life that finds its root in the supernatural."

CHICAGO LETTER.

I write in the midst of the debate before the World's Fair Committee at Washington on the repeal of the action of Congress last summer ordering the gates closed on Sunday. Long before these lines reach the reader the result both before the committee and in Congress will be known; but the particular feature of this occasion which I wish to call attention to anew is the part which some of our Chicago women are taking in the discussion, acting under the auspices of the Women's Club. I am never tired of sounding the praises of our Women's Club, an organization numbering over five hundred women, which Rev. Herrick Johnson, the Presbyterian divine who is leading the Sunday-closing party, called, in new betrayal of the narrow and acrimonious spirit which has too often marked his utterances on this subject, "a little coterie of women in Chicago." The Women's Club is anything but a coterie: its large membership, already mentioned, forbids the application of such a word; while its broad and democratic spirit makes it still more a misnomer. The peculiar qualities of this Club have always been its mental courage and independence. Its most active membership is composed of women who have learned to think, who have a deep, intelligent interest in all that pertains, not only to the welfare of women, but to the progress of humanity at large, and who have the courage of their convictions. I know of no organization that excels this in its truth-loving spirit, and in an accompanying fairness, even generosity, not always seen in your professional truth-seeker, toward opponents. These women are held together by a strong sisterly bond of reciprocal honor, esteem, and affection, based on no considerations of place or position, but on genuine qualities of heart and mind. It was like an organization so sincere in aim as this one, and so in the habit of expressing its belief by action, to take up the Sunday-closing question. The subject was brought before the club by the Committee on Philosophy and Science, under the leadership of Mrs. I. K. Boyesen, whose name is familiar to many readers of the *Unitarian*. To the great surprise of those undertaking this enterprise, with many misgivings as to the outcome, the resolutions in favor of an open Fair were carried by a large majority, scarcely a half-dozen rising on the negative side. It was easy, then, to go on with the work, appoint a committee to visit Washington and take part in the labor of addressing the Congressional committee and securing a reconsideration of the proviso attached to the appropriation of $500,000,000 from the House. Mrs. Boyesen, Mrs. Marie Remick, a contributor to the *Unitarian*, and Mrs. Marian Foster Washburne, one of the younger and most promising members of the club, appeared before the official assembly at Washington; and the printed copy of their arguments has already been scattered far and wide.

The spirited address of Mrs. Washburne, wise and witty in its appeal to the fundamental principles of our government against the organized action of any body of people, large or small, in behalf of religious propagandism, will be long remembered; and the entire action of the club in taking a hand in this affair has this significance,—that it serves well to confute the general notion that women, as a matter of course, side with the conservative party in such matters. Women, in their connection with the orthodox churches and the Women's Christian

Temperance Union, have been so incessantly active on the other side of this question that it may be taken as a most encouraging sign of the conscientious purpose and earnest conviction that go along with more advanced and liberal types of religious belief. Perhaps nothing has better served to show the liberal element its own shortcomings so plainly as the weakness and practical inefficiency here resulting from their unorganized condition. The indifference, moral inertia, and failing sense of personal accountability which so often accompany radical sentiments in religion are sometimes fitly punished.

The presence of Rev. Dr. Thomas and the socialist, "Tommy" Morgan, as he is affectionately called both by those who follow and those who differ from him, may be taken as another sign of the Chicago temper and spirit. Our emancipated Methodist brother is without doubt our most popular preacher, though his brother in arms, Prof. Swing, commands a larger and more fashionable audience. Dr. Thomas is essentially a man of the people. He is, as is well known, a doer of the word, leading a life of constant ministration to the poor and unfortunate, our city's best loved pastor. His preaching is the clear, fervent utterance of a mind in complete trustful sympathy with the modern spirit. His religion is emphati, cally that demanded by man's present needs-based on those instinctive aspirations and beliefs which lie at the foundation of all faith and worship. If he has a word to speak on the latest conclusions of science or the "higher criticism," it is spoken without a note of apology or timid distrust. Though some of the opinions he has reached respecting the present signification and use to the world of the old dogmas are not those which might commend themselves to a more rationalistic view, the sincerity of his methods, the entire frankness of his spirit, equalled only by its sweetness, can never be doubted. More and more we are coming to see how much this inner spirit counts in the upbuilding of the religious life, how devitalizing to true spiritual breadth and comprehension the most radical conclusions often prove. The dogmatist is not found in the ranks of the conservative and orthodox alone. Radicalism has its sins of intellectual tyranny and pride to answer for.

Let me close with one or two items of interest in connection with the work of our new university, of which I spoke in my last letter. The first comes as an announcement of a movement intended to bring the elementary teaching in our city into closer and more logical connection with the higher training of the university. This it is hoped to do by an extensive system of classes arranged for the especial benefit of teachers, and to be held evenings and on Saturdays in different parts of the city. These classes will be conducted under strict university regulations, and the work done will be counted toward a degree. Prof. Hale, of the Latin department, has been chiefly instrumental in working up this new enterprise, and will personally conduct classes in Latin, which, it is hoped, will tend to raise the standard of work in that line in our public schools. The second is the issue of the first number of the *Journal of Political Economy*, published under the auspices of this department in the university, and edited by Prof. Laughlin. It is said that among the courses in this branch offered by the different institutions in the country Chicago heads the list with an array of nearly a thousand hours of lecture and recitation work. Other publication enterprises are under way in the form of a *Journal of Biology* and the *Biblical World*, the latter to be edited by President Harper. I fear a good deal of Chicago boast and self-complacency has crept into this letter, but we are all in a rather self-regardful state of mind in these days. Perhaps the reader will charitably attribute the egotism to the general atmosphere, and not to a more personal source.

CELIA P. WOOLLEY.

PLANS OF OUR UNIVERSALIST BRETHREN FOR WORLD'S FAIR.

PRELIMINARY ADDRESS OF THE CHICAGO COMMITTEE ON THE WORLD'S FAIR UNIVERSALIST CONGRESS.

We printed last month the list of subjects to be considered in papers and addresses at the Universalist Congress in connection with the World's Fair. That list showed well the extent and thoroughness of the preparation which our Universalist friends (in common with the religious denominations of the country generally) are making

for what they rightly consider one of the most important events in their history. The Chicago committee, which has the Congress in its more immediate charge, has issued to its constituency a preliminary address which we are sure will interest our readers. We reproduce it in part:—

To the Clergy and Laity of the Universalist Denomination of Christians, Greeting:

The World's Congress Auxiliary proposes to assemble a series of congresses in all departments of thought, during the Columbian Exposition season of 1893, for the proper presentation of the intellectual, moral, and religious progress of mankind. Of these great gatherings the religious congresses are confidently expected to be among the most notable and imposing. It is intended that the various religious organizations shall present to the world their distinctive history, principles, plans, and hopes, which are afterward to be edited and published in encyclopedic form, for permanent preservation and universal distribution.

The meetings are to be held in the new Memorial Art Palace now in process of erection on the Lake Front Park, which will contain two large halls arranged to seat about three thousand persons each, and more than twenty smaller rooms, which will accommodate from three hundred to seven hundred persons each.

The World's Parliament of Religions will open on Monday, Sept. 11, 1893, and will continue for seventeen days or more thereafter. The programme will be fourfold. The *first* part will consist of the presentation, in one of the large audience-rooms of the Art Palace, of the grounds of sympathy and union or fraternal relations among the religious bodies of the world. The *second* part will consist of a concurrent presentation to the world, as represented by the attendance, in the other large audience-room of the Art Palace, of the faith and work of the different participating religious [Christian] denominations. Separate sessions will be assigned to each denomination for this purpose.

The *third* part of the programme will consist of informal conferences in the smaller halls of the Art Palace, in which further information in regard to any of these religious denominations may be sought by persons interested therein. The *fourth* part of the programme will consist of denominational congresses proper, in which each denomination will, in such way as it may seem best, set forth more fully and at large its peculiar history, achievements, and purposes. These denominational congresses are expected to continue for perhaps one week each: and, to accommodate them, it is expected that perhaps one hundred Chicago churches will be called into requisition. These four programmes are expected to continue concurrently in a regular order during the entire period to be occupied by the World's Religious Congresses of 1893, each denomination to hold its denominational congress during the week in which its presentation to the World's Parliament of Religions is to be made. For example, the Protestant Episcopal presentation in the Art Palace will be made on Wednesday, Sept. 20, 1893, and its denominational congress will be held during that week.

Each denomination of Christians will be represented, and our own body should not fail to occupy its proper place. We earnestly urge Universalists everywhere to interest themselves in the Quadri-centennial International Columbian Exposition and the congresses to be held in connection therewith.

It will be a long coveted opportunity to make the world better acquainted with the genius of our faith. The best thoughts of our leading thinkers will not only be listened to on the great occasion, but will be placed in respectful comparison with those of other leading religious thinkers, and circulated throughout the world. It is none too early to settle down to this the most important duty of the hour, if we are to discharge it worthily.

The address goes on further to say that the list of topics prepared for presentation at the Congress (which we printed last month) will be assigned to twenty-five or thirty of the leading men and women of the denomination for discussion.

The address closes with the following earnest appeal to all Universalists:—

Let us, therefore, unitedly and with characteristic thoroughness, set forth the honorable history and sublime principles to which our Church is consecrated, in order that the reading and thoughtful portion of mankind may no longer be excused for ignorance regarding our aims and objects as a Christian organization which stands second to none in the advocacy of moral and social reforms, and which is seeking to be a coworker with all other Christian bodies in building the kingdom of heaven among men.

The Christian life is the Christly life. It is having the mind of Christ. It is having the spirit of Christ. The Christian life, the Christly life, is the life of God in the soul.—*J. F. W. Ware.*

ONE UPWARD LOOK EACH DAY.

Sunday.

A Little While.

Oh for the peace that floweth as a river,
  Making life's desert places bloom and smile;
Oh for that faith to grasp the glad Forever,
  Amid the shadows of earth's little while!

A little while for patient vigil keeping,
  To face the storm, to wrestle with the strong;
A little while to sow the seed with weeping,
  Then bind the sheaves and sing the harvest song!

A little while to wear the veil of sadness,
  To toil with weary step through miry ways,
Then to pour forth the fragrant oil of gladness,
  And clasp the girdle round the robe of Praise!

A little while, 'mid shadow and illusion,
  To strive by faith love's mysteries to spell,
Then read each dark enigma's bright solution,
  Then hail sight's verdict,—He doth all things well!

A little while the earthen pitcher taking
  To wayside brooks, from far-off mountains fed,
Then the cool lip its thirst forever slaking
  Beside the fulness of the Fountain-head.

And he who is himself the Gift and Giver,
  The future glory, and the present smile,
With the bright promise of the glad Forever
  Will light the shadows of earth's little while.

—*Horatius Bonar.*

Monday.

Leaving Results with God.

I am glad to think
I am not bound to make the world go right,
But only to discover, and to do,
With cheerful heart, the work that God appoints.
I will trust in Him,
That he can hold his own; and I will take
His will, above the work he sendeth me,
To be my chiefest good.

—*Jean Ingelow.*

Tuesday.

The Inevitable.

I like the man who faces what he must
  With step triumphant and a heart of cheer;
  Who fights the daily battle without fear,
Sees his hopes fail, yet keeps unfaltering trust
  That God is God; that somehow, true and just,
  His plans work out for mortals; not a tear
  Is shed when fortune, which the world holds dear,
Falls from his grasp; better, with love, a crust,
Than living in dishonor; envies not,
  Nor loses faith in man; but does his best,
Nor ever murmurs at his humbler lot,
  But with a smile and words of hope gives zest
To every toiler; he alone is great,
Who by a life heroic conquers fate.

—*Sarah K. Bolton.*

Wednesday.

The Day's Retrospect.

Let not the stealing god of sleep surprise,
Nor creep in slumbers on thine weary eyes,
Ere every action of the former day
Strictly thou dost, and righteously, survey.
What have I done? In what have I transgressed?
What good or ill has this day's life expressed?
Where have I failed in what I ought to do?
If evil were thy deeds, repent and mourn;
If good, rejoice.

— *Pythagoras: Golden Verses.*

Thursday.

My Prayer.

What thou wilt, O Father, give!
All is gain that I receive.
Let the lowliest task be mine,
Grateful, so the work be thine;
Let me find the humblest place
In the shadow of thy grace.
If there be some weaker one,
Give me strength to help him on;
If a blinder soul there be,
Let me guide him nearer thee.
Make my mortal dreams come true
With the work I fain would do;
Clothe with life the weak intent,
Let me be the thing I meant;
Let me find in thy employ
Peace that dearer is than joy;
Out of self to love be led,
And to heaven acclimated,
Until all things sweet and good
Seem my natural habitude.

—*John Greenleaf Whittier.*

Friday.

All shall be Well.

Ye in the pilgrimage of life
  Who seldom from the path have swerved,
Whose souls have much, through years of strife,
  Of their first whiteness still preserved,

If some ye love through Death's dark gate
  Have gone, bedimmed with many stains,
Oh! deem not 'tis their dreadful fate
  To pine in everlasting chains.

With faith and love who searches round,
  This truth amid earth's mis'ry reads,—
That suff'ring here is ever found
  To purify the heart that bleeds.
So may the sons of sin be taught
  In other worlds, by wail and woe,
To hate the Wrong they blindly sought,
  And woo the Right they shunned below.

Yes! all events of ages gone,
  And all of ages yet unborn,
Guided by HIM, are hurrying on
  The advent of that glorious morn
When Sin and Sorrow both shall cease
  Throughout Creation's ample round,
And Purity and Love and Peace
  FOR EVER AND FOR ALL ABOUND!

R. E. B. Maclellan.

Canterbury.

SATURDAY.

When I have Time.

When I have time, so many things I'll do
  To make life happier and more fair
For those whose lives are crowded now with care:
  I'll help to lift them from their low despair —
    When I have time!

When I have time, the friend I love so well
  Shall know no more those weary, toiling days:
I'll lead her feet in pleasant paths always,
  And cheer her heart with words of sweetest praise —
    When I have time.

When you have time! The friend you hold so dear
  May be beyond the reach of all your sweet intent,
May never know that you so kindly meant
  To fill her life with sweet content —
    When you had time.

Now is the time! Ah, friend, no longer wait
  To scatter loving smiles and words of cheer
To those around whose lives are now so dear:
  They may not need you in the coming year.
    Now is the time.

Blessed is the memory of those who have kept themselves unspotted *from* the world! Yet more blessed and more dear the memory of those who have kept themselves unspotted *in* the world!—*Mrs. Jameson.*

EDITORIAL NOTES.

We have to record with profound sorrow the sudden death of Phillips Brooks, so lately elected to the bishopric of Massachusetts that we have not yet learned to be familiar with his title which, however, could add nothing to the natural leader-like majesty and power of the man. He was, without doubt, the greatest preacher of the day. Not only in Massachusetts and within the Episcopal Church, but throughout the whole country and among the pulpit orators of every denomination. His was a splendor and intensity of utterance without parallel. His was a vividness of imagination, a panoramic rapidity of thought, a bursting forth into gloriously arrayed expression, of the hidden passion of the spirit, such as, but for him, would have been unknown to this generation. But more, and better even than all this, his was the divine power to strike to reverberating response the deepest and most unused chords of tender religious emotion in the slumbering souls of all who heard him. Alas that his voice is silent, his splendid presence withdrawn, his noble work done! But his influence will be permanent. His memory will forever be a great power toward the larger, broader apprehension of religious truth, toward the opening of the narrow channels of sectarian thought, so that the full tide of brotherly love may sweep away the barriers and creedal bars from every Christian Church.

The Boston *Herald*, in speaking of the old Plymouth church recently destroyed by fire, says: "This spot is one of the very few places where an American likes to bare his head and give himself up to the inspiration of earlier days; and it is believed that, if the people who celebrate Forefathers' Day this year and keep the great Pilgrim anniversary in sacred honor shall give their attention to this matter, they will awaken an enthusiastic interest in the erection of this memorial church that will spread far and wide over the whole country. It is one of the greatest opportunities to memorialize an important epoch in our national history which the Unitarian people have had."

It is a curious commentary upon the value of ecclesiastical trials for heresy that, of two theological professors in the Presbyterian body, holding precisely the same views, one, in New York, is acquitted, and the other, in Cincinnati, is condemned and deposed from the ministry. Let Prof. Briggs remove to the West or the South, and he will be a heretic. Let Prof. Smith remove to New York city, and he will be sound in the faith. It seems likely that both men will be tried again before higher tribunals, which may reverse the verdicts of the lower. Thus the difficulty of knowing what heresy is, is likely to be increased. But in the mean time thinking, both inside the Presbyterian fold and elsewhere, will be stimulated, and the sway of the dreadful Westminster Confession and all other similar creeds of darkness and Paganism will be a little lessened. And these are results of no small value.

One of the latest incidents, as well as one of the most significant connected with the Briggs trial, is the withdrawal from the denomination since the trial closed of Dr. Edward L. Clark, one of the oldest and most honored of the Presbyterian ministers of New York, because he can no longer "consent to certain doctrines considered essential by the great majority of the Presbyterian Church." It is sometimes said that men should stay in the old churches, and there fight out the battle for a more liberal theology. For ourselves, however, we cannot resist the conviction that the more honorable course is to go out, as Dr. Clark has done, when one finds himself no longer in harmony with the accepted standards of his sect. Thus one removes himself at once from what to the world seems a false position, and avoids the temptation to "palter in a double sense," which forever presses upon him who attempts to teach nineteenth-century truth under a sixteenth-century creed. We all want the old churches broadened. But, surely, it were better never to broaden a church than to undermine men's honesty. Besides, we cannot but believe that he who courageously goes out for truth's sake does far more to set his church thinking, and therefore to help it toward enlightenment and breadth, than he could do in any other possible way.

There is a new awakening of interest in Unitarianism in the South. Perhaps the most conspicuous sign of this is seen in the appearance of the first number of a new Unitarian monthly paper called the Southern *Unitarian*, hailing from Atlanta, Ga., having Rev. George L. Chaney for its editor in chief, and all our other ministers in the South besides various laymen, for contributors and helpers. The number contains, besides a sermon by Mr. Chaney, several articles and letters describing the needs of the South and the progress of our work at the different points where we have churches or missions. The number of our organized societies in the South, counting St. Louis, Cincinnati, Baltimore, and Washington, is now fourteen. It is proposed to organize as soon as possible ten others in places where there are known to be Unitarians and where more or less work has already been done. Our Post-Office Mission has scattered a large amount of Unitarian literature over the South during the past five years, and it is already bearing fruit. All witnesses agree that the South is fast becoming prepared for our gospel.

We mentioned last month the appearance of our new denominational Year Book for 1893, issued on the 1st of January by the American Unitarian Association. A further word will not be out of place. It contains the names (in round numbers) of four hundred and fifty churches and five hundred ministers. Twenty new societies have been added to our roll during the year,—a number which might easily have been doubled if we had had the men and money to occupy the new fields which are inviting us to enter. The American Unitarian Association earnestly asks for a doubled contribution from our churches, to enable it to do the increasing work which is laid upon it. The Church Building Loan Fund stands in need of $15,000 to enable it to help six or eight new societies to build. Our Montana Indian School requires a few hundred dollars more. Our mission to Japan urgently needs several thousand dollars to complete a building to shelter its theological school and other growing activities. The much needed endowment for Meadville is yet only two-thirds completed. Says the editor of the "Year

Book": "On every side are boundless opportunities. Every department of our work is full of activity and full of need." The Year Book shows that the death loss among our ministers during the past year has been heavy, including thirteen names, all of them honored, and some of them conspicuous in our history; to wit, William F. Bridge, Mather C. Brown, E. C. L. Browne, N. O. Chaffee, Frederic A. Farley, W. W. Hayward, A. A. Livermore, Samuel Longfellow, Samuel F. McCleary, Jr., A. B. Muzzey, Crawford Nightingale, C. C. Shackford, G. W. Stacy.

The Unitarians of England outdo us in one respect at least. They publish three denominational Annuals or Year Books for 1893, while we publish but one. Multiplicity is not always wisdom; but each of these three annuals of our transatlantic brethren has features that are commendable, and challenge our attention.

First, they publish a Unitarian Pocket Almanac,—a neat morocco-bound diary for the year,—but containing, besides the diary, forty pages or so of admirably condensed information about Unitarianism, lists of the Unitarian ministers and churches of Great Britain, accounts of denominational agencies and activities, lists of liberal tracts, books, and periodicals, dates of denominational meetings, etc. We do not see why such a Pocket Almanac, or diary, published in this country, might not find its way into use among hundreds and thousands of our people, at the same time carrying valuable information to multitudes. Second, we find the "Essex Hall Year Book," which is very much like our own, only its range of information is somewhat wider; and it contains some features which we should like to see adopted in ours. For example, in connection with its lists of ministers, it gives the *address* of each,—a great convenience. Also, in connection with its list of societies, it gives the name and address of the *secretary* of each,—an almost equally great convenience. It contains a list of congregations arranged by *counties*, too. If *our* Year Book could contain a list of *our* churches by *States*, it would be a valuable addition. In the English book there is given a list of all *Sunday-schools*, with their *superintendents* and *secretaries*. We might adopt this feature to advantage. Other good features we notice, such as rules for the organization of new societies, an epitome of the laws of the country pertaining to churches, marriages, burials, the duties of ministers, etc., a brief summary of the history of Unitarianism during the past year, brief statements of the Unitarian faith by prominent ministers, and so on. Third, comes the "Liverpool Unitarian Annual," with quite a different aim from either of the foregoing. In common with them it contains a considerable amount of information about churches, but its main aim is to set forth *thought*. Accordingly, it is mainly filled with articles by leading ministers and laymen on topics of living interest to our churches and people, and such as will help the public best to understand our principles, aims, and work. Thus its editors provide a valuable little book (price only a sixpence) for general circulation and missionary use.

The general outlook of Unitarianism in Great Britain seems to be more favorable than it has been for many years. There is increased missionary activity. This year's contribution to the British and Foreign Unitarian Association promises to be about twice as large as usual. The removal of Manchester New College (our Unitarian Divinity School) from London to Oxford is generally commending itself as wise. A very large and fine new college building for its accommodation is nearly finished. The University Hall movement in London (an account of which we give on another page) is meeting with success, and adds considerable new strength to our work in the metropolis. Last, but not least, Dr. Brooke Herford's presence in London is felt to be a great inspiring power. An appreciable share of the brighter general outlook for our cause is traceable to him.

We wish to call especial attention to a little book just written by Rev. W. C. Gannett, which seems calculated to be widely useful, helping us to do wisely, intelligently, and effectively a work in our societies which has been too often neglected. The little work (pamphlet, 62 pages) is entitled "Seven Studies of Temperance." The subjects of the studies are: Alcohol in a Bottle; Alcohol in a Man; Alcohol in a

Home; Alcohol in Society; Intemperance,—the old view changing; Alcohol and the State; and Total Abstinence. There are also attached to the Studies some temperance services and good temperance songs for use in Sunday-schools or temperance meetings where the Studies are used. Thus we have here the basis for some most excellent instruction and study in our Sunday-schools, Bible classes, guilds, Unity Clubs, etc., on a subject of vital importance to ourselves, to our homes, to our churches, to our communities, and to the nation.

It is only a most moderate and candid statement to say that no other social evil of our time is so wide-spread and dreadful in its influence as intemperance. What are our churches doing to cure it? It is not without some reason that the charge is so often made that the Christian Church to-day is not a leader in the great social and moral reforms of the time, but that these reforms are oftener opposed than helped by the church during their season of unpopularity and struggle, and only after they have been carried forward virtually to success by helpers outside the churches do the churches themselves come to their aid, eager to get the glory of the victory which others have won. In the anti-slavery struggle this was certainly largely true. Is it true in the not less grave temperance struggle? If it is, then we ought all to hang our heads in shame. If the church does not exist to fight evil and to lead in the moral renovation of society, then what is her mission? She has become a sham, and has no business longer to exist.

As to what *political* measures may be wisely adopted to promote temperance, there is much room for honest difference of judgment. But how can any intelligent and earnest person doubt the need of educating the young regarding the evils and dangers of alcoholic drinks? How can any one doubt the need of creating a more enlightened and morally sound public sentiment? In this work surely all our churches ought to engage, and engage in systematic ways. Yet how many now do this? How many of our churches do systematic temperance work even in their Sunday-schools?

If any of us have been derelict in this important matter, here is a good chance to turn over a new leaf. These Studies by Mr. Gannett are not the work of a fanatic: they are intelligent, candid, noble. They contain just the information that needs to be disseminated everywhere. They are admirably adapted to awaken thought. They place the temperance cause upon a basis which surely all who care for the cause at all can accept. They are adapted for use in the older classes of our Sunday-schools. Shall we not see that all such classes are given the benefit of them? But they are adapted also for study among our young people in their guilds, and by our older people in Unity Clubs and adult classes. We never shall have a better tool put into our hands for beginning systematic temperance instruction in all our societies. Shall we avail ourselves of it?

Departments.

SUNDAY-SCHOOLS.

The text-books now gradually accumulating on the list of the Unitarian Sunday School Society of Boston, and from other kindred sources, are destined to play an important part in the reconstruction of religious belief. They contain the latest result of scholarly readings of the Bible, with all the side-lights of history and experience thrown upon them. Our methods in Unitarian Sunday-schools may seem at time faulty, and very much lacking in system. No doubt they are deficient in these respects. For the remedy we will labor. But be it said meanwhile that the aim is not to make a catechism out of the child's mind as one would impress a die: the aim is to set the mind thinking, and to launch the young nature on right currents. In other words, the Unitarian Sunday-school may have many defects: it has; but the central purpose is correct,—to produce a harvest. The seed sown in these rather prosaic hours of routine instruction goes into furrows where the seed quickens and dies, but rises into traits of manhood and womanhood. The prevailing idea in our Sunday-school should be the same as that in our public schools; namely, to fulfil the real needs of a genuine education. Education in religion and morals, as we tried to show in the last *Unitarian* means the development of the whole nature, and not simply a sharpening of mental wits. Education in a true Sunday-school includes

operations upon the heart as well as the storing of memory. Even the International system of lessons, which is called the last best result of Trinitarian methods, is cumbersome, overloaded with the chaff of details, so that despite the aspect it has of modern thought, it is putting heavy fettering armor on the young David.

As a sample of what we mean, we might cite here three publications from the Unitarian Sunday School Society which are now appearing every month. These three series of leaflets represent studies in ethics, the New Testament, and doctrines. The first, "Noble Lives and Noble Deeds," offers for February such topics as "Open-mindedness," "Independence," "Temperance," and "Ambition," selecting for examples characters like Dean Stanley, John Knox, Father Mathew, and Havelock. They illustrate in combined biographical and didactic form the highest phases of Christian character. The second series is by Rev. W. H. and Minot J. Savage on "The Beginnings of Christianity as shown in the Growth of the New Testament." They take the New Testament as a living thing, to show just how the customs, beliefs, and records of Christianity took form. For instance, the lessons for February are on "Philippians," "How the Gospels were composed," "Birth, Childhood, and Youth of Jesus," and "The Opening of Jesus' Public Life." In such a course as this, which is valuable for nearly the whole school as a one-topic system, the scholars obtain first-hand acquaintance with the Bible in a very living way. The third set of leaflets is "Lessons in Religion," for the older classes, by Rev. Charles A. Allen. Here we have a most careful and scholarly statement of liberal theology, with many references to the text of the Bible, and also many quotations from the best authorities. There is a vast deal packed into these short lessons. The subjects for February (to illustrate) are "Liberty," "Sorrow," "Forgiveness," and "Salvation." These three courses we have selected simply to enforce our assertion that the text-books and lesson papers of the Unitarian Sunday School Society are up to the times, and, if rightly used, ought to produce a type of liberalism which shall be at the same time intelligent and zealous, appreciative of the past, and with a hopeful face to the future.

We call the attention of ministers and teachers to the admirable volumes now appearing in "The Great Educator's Series" (Charles Scribner's Sons, New York). Already issued, "Aristotle, and the Ancient Educational Ideals"; "Loyola, and the Educational System of the Jesuits"; "Alcuin, and the Rise of the Christian Schools." The authors, respectively, are Thomas Davidson, Rev. Thomas Hughes, Prof. Andrew F. West.

We have frequently stated that a new spirit seems to be moving over our Unitarian churches, leading them to plan more carefully for the young people. Many instances could be cited: one has just come to our notice. For various reasons the Unitarian Sunday-school in Minneapolis, Minn., ceased some time ago. This month it will arise and start anew. We believe that the result will be large and flourishing.

Sunday-school workers are again reminded that the president of the Unitarian Sunday School Society, 25 Beacon Street, Boston, is ready at all times to consult by mail or in person with any one wishing direction or information in Sunday-school matters. Catalogues of publications (of the Western Society and the British as well as their own), and catalogues for library books, tracts on "Sunday School Attendance," and other topics, sent free to any address on request. Samples of text-books forwarded, with privilege of returning those not wanted.

EDWARD A. HORTON.

GUILDS.

PROMISES.

Read before the Guild at Ayer, Mass., by Nettie B. Roe.

Do we always keep them? Do any of us ever forget we have made them, or break them deliberately?

I never realized until within a few years that promises were to be *kept.* In fact, I thought nothing about the matter, one way or the other. I did as others did, kept them if it was convenient; that is, if I did not think I was too tired or wished to do something different or go somewhere else or did not forget it.

A few years ago I became acquainted with a man who made it a point to keep *all* his promises.

You may not think that was remarkable; but think again. To how many of us does the word "all" apply?

At first I did not notice it particularly; but finally it occurred to me, "Why, he always keeps his promises!"

Then I began to watch to see if my impression was correct. I found that any given me were kept, that those given my friends were kept, that those given others, so far as I could ascertain, were kept. He did not forget: he did not use even illness as an excuse. If it was impossible for him to be at a place at a given time or furnish his help when it was promised, he always tried to send an explanation before that time.

I was now beginning to see the beauty, as

well as the utility, of keeping one's agreements. What is the effect of a broken promise? Let me give an illustration.

Suppose a friend says to me, "Are you going to the entertainment to-morrow evening?" "Yes." "Then won't you stop for me? I would like to have you." "Certainly: I'll be there at quarter of eight. That will be early enough, won't it?"

The next evening comes. I have been busy all day, and feel unusually tired; and, besides, I have a book I wish to finish. I think: "I don't believe I will go out to-night, I am so tired. She will probably go without me." What does my friend do? Waits for me till, perhaps, ten minutes of eight. Puts on her hat and cloak, and looks at the clock. Finally thinks, "Something must detain her: I will walk up and meet her."

She does not meet me, of course. She finds me reading, and says: "Why, aren't you ready yet? We'll be late." "No: I was so tired I thought I would not go. I did not suppose you would wait for me." She talks a moment or two, and then goes—where? To the entertainment? No: she had wished particularly to hear the first part of the programme, and she will miss that if she goes now. She does not like to go late any way. Disappointed, naturally, provoked or hurt, probably, she goes—home.

What have I done? Three things,—spoiled my friend's pleasure, weakened her confidence in me, and lowered my own character; for every neglect of duty injures one's moral nature. Three *important* consequences of what seemed to me such a *simple* thing!

We cannot be too careful about keeping our promises. Is there any excuse for breaking a promise? I do not know of any. We have no right to make promises we cannot keep. We should think when making a promise, not afterward.

Illness might, perhaps, be an excuse, if we could not find any way to send an explanation to the one with whom we had an agreement.

If we make a promise we afterward think it wrong for us to keep, the best way is to say at once that we cannot keep it, and ask to be released from it, not wait till the time comes and then shirk it.

God's promises will help us to keep our promises. He will give us strength or courage or guidance if we ask him. There is one promise, in particular, that has helped me lately, "I, the Lord thy God, will hold thy right hand, saying unto thee, Fear not, I will help thee!"

It is not always easy to keep our promises. We agree to so many things, almost thoughtlessly, when, if we only paused to think, we would answer very differently. Promises given in this way, on the impulse of the moment, are the ones we most readily forget. And it seems to me "I forgot" is the poorest excuse one can offer: in fact, it is no excuse at all.

If there is any choice of evils, I think the forgotten promise is worse than the one remembered and broken. For two duties are neglected in the first case,—that of remembering one's obligation and that of performing it.

We cannot be too careful in this matter. I hope we all try to keep all our promises, small or great; for the breaking of the least of them will affect both our reputation and character,—our reputation, in that people will lose confidence in us, and, consequently, respect for us, if they find our word cannot be relied upon; our character, because we will form the habit of saying one thing and doing another, which is certainly not honorable or Christ-like.

And our broken promises will be stepping-stones away from that ideal which we all hold before us, which Christ exemplified, "Be ye therefore perfect, even as your Father which is in heaven is perfect."

We learn of the continued interest and enthusiasm of the young people of Chelmsford in their comparatively new guild. A sociable was given by this organization on December 28, at which there were recitals and singing, the older people showing their interest by attendance.

We hear of new guilds that have not joined the Alliance; and we must take this occasion to suggest again that it is desirable to have all young people's religious societies connected in this one organization, for communication of interest and for co-operation in the spread of the movement into new places.

The Guild of the Good Shepherd at Greenfield, Mass., has the following among its subjects for the year: "The Psalms and their Authorship," "In His Name," "The Crusades," "Kindness to Animals," "Pilgrims and Puritans."

A selection from the subjects in use at Medfield, Mass.: "Time: Its Uses and Abuses," "Prayer," "Choice of Amusements," "The Apostolic Fathers and their Work," "Some of the Church Fathers of the Second and Third Centuries," "Ash Wednesday," "The Choice of Masters."

We have a guild paper on hand which is anonymous. It was submitted for publication in *Our Young People;* but we cannot assign to it author or location. The subject is "The Cultivation of the Present." Will the writer please to send his name to the editor of the Guild Department?

The new guild at Bedford, Mass., called the Guild of the Good Shepherd, has started out under very favorable promise. Topics and leaders have been assigned for the Sun-

days coming fortnightly from January to May 21. We notice among the topics "Look Up, and not Down," "Think for Yourself," "Judging Others," "Honesty in Religion," "The Place of Religion in Life." The motto of the organization is "Every one a part."

A series of six Religious Extension Lectures will be given by Prof. Price of the Chicago University on Assyriology, under the auspices of the Young People's Guild of the Unity Church of Chicago. The lectures will be held at Unity Church, Sunday evenings, beginning February 26.

B. R. Bulkeley.

UNITY CLUBS.

A course of six lectures on the "Devotional Leaders and Writers" who have from the earliest to the latest times represented the truest spiritual life of Christianity is to be given in Channing Hall, Boston, during Lent, under the auspices of the National Bureau of Unity Clubs. The very fact that such a course of lectures is to be given under Unity Club management indicates that this organization is not narrow in its aims. Culture of the spiritual nature is as essential as culture of the intellectual nature. The devotional spirit in its various manifestations is as worthy of study as the French Revolution or the evolution of organic life. If the Unity Club is to fulfil its mission, it must recognize this, and include the whole man in the methods and motives of the culture it aims to produce.

This raises the question as to how wide should the work of a church extend. Shall it aim only at spiritual growth, or shall it strive to develop the soul in harmony with mind, heart, and conscience. It seems to us that a live church cannot alienate itself from the intellectual life of the time. It is bound to be alive to all intellectual questions which touch life on its moral and spiritual sides. Especially a church with the traditions and objects of the Unitarian Church is pledged, by its very existence, to be in fullest sympathy with the interests of the intellectual man. It cannot ignore them: it cannot make them secondary. Its distinction is that it accepts religion as interpreted by reason. With the rationalist and agnostic it emphasizes the work of reason: with the spiritualist and Christian it emphasizes the mission of faith. It differs from both these extremes of life and thought in that it is pledged both to faith and reason. In its work it must insist that faith is not special, but universal; and that all religion is to be brought to the judgment seat of reason.

In our churches the Sunday-school, the guild, and the Sunday service lay the main emphasis on the moral and spiritual side of religion. The intellectual side needs expression; and the Unity Club stands ready to furnish it. The devotional meeting cannot be vivified with the religion which is equal to the needs of modern life unless it is broad and stayed by a strong intellectual force. That force can be had, not by teaching an intellectual interpretation of Unitarianism, but by penetrating the religious life in all directions with the modern spirit, by vivifying it with the eager zest of intellectual conviction. Unitarian young people can be drawn to a repetition of religious phrases, and it is even possible that an emotional zeal may be cultivated; and certainly none can wish for this more earnestly than we. But, while getting their phrases of religious expression, shall they not also get mental alertness, eagerness for truth, the spirit of intellectual inquiry, and the sober power of right reason?

What we wish to suggest is that in every church there is a place for the guild, and that in every church there is a place for the Unity Club, and that the one is as much needed as the other. They should help and supplement and strengthen each other. Some Unity Clubs and some guilds combine the two features of religious and intellectual development. To us this seems much the best method. If such unity of organization cannot be secured, then the two societies should work alongside each other, in heartiest sympathy and co-operation.

Unitarians certainly need to have their religious life deepened and vivified; but not one whit less do they need to have their intellectual life constantly broadened and made more alert. In all churches there is too little of that clear intellectual light which is nearest of kin to devotion, in its majesty of expression and in its strenuous command over the forces of life. We have not found anywhere too much of intellectual life, though that life is too often turned into narrow and selfish channels. When the intellect looks all round, when it is catholic and all-pervasive, it is the truest ally and friend to religion. Such intellectual life needs cultivation in all our churches to an extent far greater than is found anywhere at present. Therefore, the Unity Club has its mission and its place; and no church is well equipped which does not in some way have the thing, if not the name. It may be poorly managed, and result in failure, or well managed, and become of the greatest value to a church; but to keep the church in touch with the modern spirit as it develops itself is always essential, and this the true Unity Club does.

Geo. W. Cooke.

TEMPERANCE NOTES.

Among the churches under the charge of the Benevolent Fraternity of Churches in Boston, one is doing especially good work for temperance. Morgan Chapel is known to many as the gift of Henry Morgan to the Fraternity, made with the condition that the minister there maintained should be a Methodist. It is therefore an interesting example of practical co-operation between two denominations. The Unitarians and the Methodists both contribute money and workers: the minister is a Methodist, the controlling board is Unitarian; and the work is at present very interesting.

It is work for the outcast and the degraded. It is especially temperance work, as intemperance is the chief enemy of this class. In regard to this phase of the work, let me quote the following paragraphs from an unpublished report made by Rev. E. A. Horton, President of the Benevolent Fraternity of Churches:—

"There is preaching every Sunday forenoon. At 9.30 a breakfast is given to men admitted by ticket. They are the poorest and worst that one can find on the streets. These men, after the breakfast, are conducted into the church and listen to the preaching. An average of about one hundred and ninety are in attendance each Sunday morning. The aim of the minister [Mr. King] is to examine cases, to find out if there is any hold that can be had upon these men, many of whom have touched the depths of degradation." This particular method has been criticised, and it is said that the offering of food is in the nature of a bribe. But it is defended by Mr. King and others, who claim that it is "no more unworthy to attract men to hear the gospel by food than by music or by other special attractions."

"Thomas Brady is an Englishman, who came in there at one of the breakfasts, by calling a sailor, a hard drinker. Mr. King was enabled to deal with him so that he is now on a farm, Mr. King having secured that place for him; and he is pursuing a steady life."

"I called at the shop of one Fred X. This man came in drunk and altogether disreputable, a hard specimen. Through the work of Mr. King and his associates, he is now a successful cobbler with an assistant, has married, and has a happy home.

"Mr. King now takes the name of every one at each Sunday morning, and compares it with the lists as they accumulate, in order to detect impostors and tramps. Mr. King wishes it understood that many of the cases it is impossible to trace where no doubt good results have followed. For instance, a man from Providence came in after six months to one of their evening meetings, and said that he owed his rescue to the breakfast hour and what he had heard preached, and was continuing in his steady course. There is another case in which a man after a cruise came in of an evening, and testified that he had kept straight for over a year." In concluding this part of his report, Mr. Horton says: "Without defending this custom of the breakfast or going into more details, it is evident that Mr. King is quite level-headed, and is not going forward in a visionary way. He is assured from what he has seen that the influences are very great toward turning men around from their bad habits through this custom; and he takes on trust a great deal which he says is utterly outside his power to trace and compute in statistics. I attended one of these morning services. I carefully watched the proceedings from a rear pew, where I could see every movement of the one hundred and ninety men. They gave close attention, and it would seem as though some of the plain and quite blunt remarks from the speakers must have gone home. A scene like this will be judged diversely according to the temperament and training of the spectator. I can imagine a layman, as the phrase goes, 'hard-headed,' distrusting what he would call a temporary morning hour like this; but those of us who deal more with human nature on its lines of reform are well aware that very strange turning-points are made in men's lives by even almost incidental occurrences. An earnest reformer will often say, 'If I could only get that man under my influence and talk to him for half an hour, I might possibly do him some good.'"

Morgan Chapel is doing temperance work not only at its Sunday morning services, but also by gospel temperance meetings every Wednesday evening. An average of about eighty attend these meetings. Here the work of Sunday morning is supplemented, and the men rally around each other and strengthen their good purposes by songs and prayers and relating their experiences. "It is through these meetings that most of the abiding work has been wrought."

It is the intention of the Benevolent Fraternity to further supplement the good work being done at Morgan Chapel by giving Mr. King the basement of the church and two stores, now rented, for a reading-room and for the use of industrial classes. This is Mr. King's desire. Thus a place will be provided for those men who, needing a warm and pleasant retreat in the evenings, now find such only in the saloons,—who do not always prefer the saloons, but have no other places to go.

Take it all in all, I doubt whether there is

any better temperance work being done under Unitarian auspices than this which the Benevolent Fraternity supports at Morgan Chapel. C. R. ELIOT.

UNIVERSALIST NOTES.

Within a very short time two of our leading churches have observed important anniversaries in their history. The Columbus Avenue Church in Boston rounded out its seventy-fifth year with a commemorative service on Dec. 18, 1892, which drew together congregations which crowded the great church. Dr. Miner, now in the forty-fifth year of his pastorate, preached an historical sermon; and in the evening an interesting service was held, at which Dr. Atwood, Dr. Cone, and Dr. Leonard made addresses. The anniversary served to emphasize the influence and the work of this strong metropolitan church, which, through all the vicissitudes of three-quarters of a century, the changes in the city's life, the shifting of population, the mutations of theological thought, has maintained its position of leadership and commanding strength. No pulpit in the denomination has exerted a wider influence in the shaping of the thought of the Universalist people or in rallying them to the organized and financial support of the faith and its institutions. Under the famous pastorate of Hosea Ballou, the old church was the source of a theological influence which moulded the thought of our entire constituency, and gave direction and motive to the preaching and the thinking of two full generations of Universalists. We are all of us coming to feel that Hosea Ballou was the real father of the Universalist Church, and the name and influence of this historic parish will always be associated with the years in which the great preacher did his mighty work.

The pastorate of Dr. Miner has been as distinguished and as influential in another way. It has covered a period in which the Universalist body has been providing itself with institutions in which to express its life and provide for its own growth and education. Dr. Miner has been a noble leader in all the work necessary to this internal development. Himself a skilful organizer and leader in educational affairs, he has been the steadfast friend of our conventions, our missionary and publishing enterprises, our colleges and schools. Tufts College owes its present prosperity and prestige to Dr. Miner more than to any other one man; and the doctor has always had behind him and around him devoted and loyal laymen, who have taken care that the interests of the colleges and the conventions had all the support they deserved from the people.

Few who have not known the history of this church of a great city can realize the steady drain upon its strength and courage which has been made by the removal of the population to the suburbs. It is safe to say that the "Second Society" of Boston has furnished the leaders and the most faithful laymen and laywomen for every church which has been founded in the suburbs of Boston for the last forty years, and every such gift to the suburban churches has meant sacrifice and loss to the church out of which it has gone. It is a rare and signal triumph, a noble sign of the religious vitality of the church, that it enters the last quarter of its first century of life full of zeal, energy, and hope. The prospect is good in every respect for another long, brilliant, and influential pastorate. May Brother Roblin rival his predecessors in the length and success of his service with this church!

On the same Sunday on which these exercises were held in Boston, St. Paul's Church in Chicago celebrated the fiftieth anniversary of its organization. What Columbus Avenue Church has been to the East this historic body has been to the West and North-west, a pillar of strength and a centre of energy in denominational work and thought. It has always numbered in its congregations some of the most influential and active citizens. Its denominational loyalty has been repeatedly tested and proved. It has done much the same work for education in the West that the Boston church has in the East; and in its famous pastor, Dr. Ryder, it had for many years a minister whose influence in the church itself, in the denomination, and in the community to which he was such an honor, was second to that of no man our church has produced. It is a pleasure to be able to record of this church, also, that it has never been more prosperous, never more fully equipped for the work of its day and generation, never more alert with life and spiritual energy than under Dr. Canfield's charge.

The moral of these two anniversaries is worth heeding. They testify for one thing to the immense value, use, and influence of the city church. They repeat the lesson and experience of centuries, which has been that the "metropolitan" centre is a real centre of ecclesiastical and religious life. The day of the city church is far from over. Moreover, there is a great significance in the fact that ninety-seven years out of the one hundred and twenty-five years' aggregate life of these two churches have been covered by the pastorates of three men, Ballou, Miner, and Ryder. Long pastorates make strong churches. The continuous, devoted, unstinted work of one man through many years poured into the life of one church is the most economical use of spiritual force, the most advantageous for ministers and for people.

JOHN COLEMAN ADAMS.

Brooklyn, N.Y.

WOMAN'S WORD AND WORK.

The third regular meeting of the New York League of Unitarian Women was held on Friday, January 6, at All Souls' Church, New York, the president, Mrs. Chadwick, in the chair. After the reading of the reports of the secretary and treasurer, Mrs. Almon Goodwin of New York was introduced. Mrs. Goodwin spoke in behalf of Hampton Institute, and urged those present to co-operate in the movement to secure a permanent endowment fund.

Mrs. Chadwick then announced the subject for the day.

Women in the Business World.

I. Moral Effects of Wage-earning.

II. Necessities *versus* luxuries.

Mrs. Charles G. Ames of Boston was introduced as the first speaker. Mrs. Ames spoke of the condition of women and children employed in factories in England previous to any legislation upon this subject, and showed the improvement in their condition because of legislation. Mrs. Ames also sketched the rise and growth of the same movement in America, and stated the condition of factory operatives to-day. The introduction of machinery was not regarded as an unmixed blessing.

Miss Mary W. Plummer, librarian of the Pratt Institute, Brooklyn, spoke on the topic, "Moral Effects of Wage-earning."

Some women are driven to wage-earning as a means of self-support or a support for others dependent upon them; others from a sense of shame that a burdened and care-worn man of fifty should support idle, pleasure-loving daughters; others, again, from pleasure. The liberty, the power to act, are intoxicating; we don't care so much *what* we do as that we *do;* it is the *busy-ness* itself that fascinates us. We have not yet sufficiently studied ourselves. We have grasped whatever appeared like an opening for work, without asking ourselves if it be the best work for us. Women have now entered upon every path to a livelihood except that of a diver. There are increasing opportunities for girls to obtain college and technical education. Women have learned to band together to further all good objects; and just above the eastern horizon, toward which the world is moving, appears something like the roof to an Australian voting booth.

The fact that women have entered so many departments of business is having a marked economic result. Men are thrown out of employment in favor of women who do the work well enough and for less pay. This is not a permanent state of affairs.

The great cry for the past ten years has been "equal wages for equal work." When at last pay is on a basis of quality of work, the choice will lie, not between high-priced men and low-priced women, but between well-matched workers; and the winner will win because of better work.

The effect upon woman herself is a more serious question. The women and girls who go now in comparative safety among all sorts and conditions of men do it because other women have had the bravery to start and the fortitude to endure. The question of safety may now be said to depend entirely upon the woman herself.

From contact with the business world, women are learning business methods. It is beginning to be evident that the woman who would succeed in anything must be accurate, systematic, and executive, and must have despatch. Women are carrying the advantages of their education into business; and it is highly probable that the women who go into business on a large scale will be college women. If they are able to look at things in the large way to which men of business are accustomed, the feeling of personal responsibility which cultivated women carry into their work will be a factor in their success of which men, as a whole, have made but little account.

The old cry that woman's sphere is the home and motherhood had its truth; but the scope of the home and the motherhood has widened to our conception. And meantime, by business, by education, and by comradeship in good works, women are fitting themselves for this enlarged sphere.

Mrs. Morse spoke on the topic "Necessities *versus* luxuries." It is extremely difficult to tell what is necessity and what luxury. Mrs. Morse told a story, of how some children in a very poor family worked to help their father pay a debt, and said that was luxury to them. Mrs. Morse further said that luxury for every woman present would be to help the Hampton movement, which Mrs. Goodwin had so beautifully presented.

Mrs. Dix spoke a few words in regard to Meadville. After singing a hymn and repeating the Lord's Prayer, the meeting adjourned. M. H. H.

LITERARY NOTES.

The editors of the *New World* have arranged for the publication in their invaluable quarterly, of a series of papers on the New Testament, to be written by President Orello Cone. The first will appear in March, and will have for its subject "The Place of the Fourth Gospel in the New Testament Literature."

Ginn & Co. of Boston are making arrangements for the publication of a series of handbooks of the History of Religions,

to be edited by Prof. Morris Jastrow of the University of Pennsylvania, with the co-operation of scholars in this country and Europe.

A new book by Bev. J. T. Sunderland, entitled "The Origin and Growth of the Bible," is going through the press of G. P. Putnam's Sons, New York, and will be ready for the public soon.

Two valuable new tracts are "Studies of Whittier," by H. D. Stevens, just issued by the National Unity Club Bureau, and "How to Organize and Conduct Guilds," by B. R. Bulkeley, George W. Cooke, and Miss Kate L. Brown, just issued by the National Guild Alliance. We are sorry to see that the too common mistake has been made of not putting on the tracts the price or place where they may be obtained. A tract is robbed of about one-half of its usefulness which does not contain this information.

The subjects and authors of the last nine new tracts issued by the American Unitarian Association are as follows :—

"Will Mankind outgrow Religion?" by Rev. Charles G. Ames; "The Bible in Theology," by Rev. W. W. Fenn; "The Perfect Law of the Lord," by Rev. W. H. Lyon; "What the World wants of us," by Rev. C. F. Dole; "The Preaching of the Cross," by Rev. W. H. Lyon; "The Three Stages of Unitarian Theology," by Dr. James Martineau; "Temperance and Purity: What our Young People can do for them," by Dr. Brooke Herford; "The Unitarians," by Dr. E. E. Hale; "The Faith of Charity," by Prof. C. C. Everett.

The announcement of the Harvard University Divinity School for 1892-93 shows a faculty of six professors, besides two instructors and a librarian, and forty-one students, fifteen of these being in the resident graduate department.

Says the Boston *Evening Gazette:* "Not since the sudden popularity of 'Robert Elsmere' has any book created such a sensation as Hawthorne's 'Scarlet Letter' is now creating. It has long had a great popularity, A dollar edition issued by the authorized publishers has sold, it is said, in hundreds of thousands. But recently the copyright has expired; and, as a consequence, cheap editions have been put upon the market, selling at 30 cents and even 25 cents. The result is an enormous sale."

Rev. Brooke Herford is just beginning a series of Sunday-school lessons in the London *Sunday School Helper*, endeavoring to answer the question, "What is the Bible?" The lessons are all short, graphic, full of such information as every child should possess. They may well be reproduced by our Sunday School Society in this country.

Charles Scribner's Sons, New York, have nearly ready for the public a new work by Prof. Charles A. Briggs, entitled "Higher Criticism and the Hexateuch." Dr. Briggs's "Defence before the Presbytery of New York" has just been published by the same firm.

Dr. Francis E. Abbot's "Way out of Agnosticism" has been translated from the second edition into German by Dr. Hermann Schonfeld of the Columbian University at Washington, and is published in Berlin under the title "Der Weg aus dem Agnosticismus; oder die Philosophie der freien Religion."

Fords, Howard & Hulbert announce "Bible Studies," being readings in the early books of the Old Testament, with familiar comment given by Henry Ward Beecher in his Sunday evening services in 1878–79.

A translation of the Mahâbhârata, the great epic poem of India, which was begun in Calcutta about five years ago, is nearly completed.

Our English Unitarian friends announce a new monthly entitled *Light on the Way*, "a magazine of the liberal faith for home reading." The editors are Rev. C. J. Street, West Croydon; Rev. C. Roper, Manchester; and Rev. A. W. Manchester. The price is 2*s.* 6*d.* per year. We have not yet seen the new magazine; but we expect much from it, and give it hearty welcome beforehand.

"Leaflets for Lent." Selected and arranged from the Bible and from the manuscripts of William Phillips Tilden. This little book is designed for use in the home, to lie open through the appointed day, that one may easily find the needed oil to lessen the daily frictions of life. Let "Some Word of Jesus" first be read, that the following thought may have deeper power. Sundays, not being included in the canonical Forty Days, are given to the words of Saint Paul and to the hymns that were so often in speech and song on the lips of Mr. Tilden. The days follow the events in the life of Jesus, as recorded in the four Gospels in somewhat consecutive order, ending with The Last Morning.

To Holy Week is given the Bible record of these sacred days. The thought on the opposite leaf symbolizes these events in our human life as given in the last sermon Mr. Tilden ever preached. These leaflets will not bring sadness or gloom, but the bright sunshine of a confident faith that will make the season as he so desired, one of "getting and giving light."

It will be a surprise to many to find what a religious quickening inevitably springs from the progressive reading from page to page, carried along as one is by the earnestness, the devotion, with which the author himself passes from scene to scene; the perfect, the captivating simplicity of soul shines out, clear, quietly, starlike, guidingly — and all readers are drawn irresistibly into friendship. It is a charm.

"Five Prophets of To-day" is a tasty pamphlet, containing three sermons, one each by Rev. E. E. Hale, D.D., Rev. W. H. Lyon, Rev. C. G. Ames, and briefly reviewing the religious attitudes of Curtis, Whittier, Renan, Tennyson, and Samuel Longfellow. Published by the Women's Alliances of the three churches represented by the three authors, the proceeds of the sale of the book go to help the noble objects for which alone the Alliance works. It can be bought at American Unitarian Association Rooms. Price 25 cents.

Of the second series of the Weekly Exchange, No. 10, by Rev. Joseph May, is a very scholarly and thorough examination into the growth of the various ideas associated together in the one word "Christ." The sermon concludes with an appeal to Unitarians to accept the explicit mission of "resuming the actual work of Jesus, which was to convince men in theory and to lead them to feel it in fact, that humanity and deity are in substance one." The Weekly Exchange is published by Geo. H. Ellis, Boston.

THE REVIEWS AND MAGAZINES.

We name below some of the more important articles in the magazines and reviews of the month:—

The Biblical World (January).

Biblical Theology. By Prof. G. B. Stevens.

Saul's Experience on the Way to Damascus. By Prof. E. D. Burton.

The Historical Study of Religions in America. By Prof. M. Jastrow.

Recent Exploration and Discovery. By Prof. R. F. Harper *et al.*

The Atlantic Monthly (January).

George William Curtis and Civil Service Reform. By S. H. Rogers.

Edward A. Freeman. By John Fiske.

Reminiscences of Froebel. By E. P. Evans.

The Feudal Chiefs of Arcadia. By Francis Parkman.

The Sanitarian (January).

International Sanitation. By Felix Formento.

Eyesight in Middle Life and Old Age. By L. Webster Fox.

Regulations against Cholera in Passing Suez Canal.

Powers and Duties of Boards of Health. By Judge Darius Baker.

Scribner's Magazine (January).

The Peary Relief Expedition. By Angelo Heilprin.

Personal Recollections of Lincoln. By the Marquis de Chambrun.

The Poor in Naples. By Jessie White Mario.

The Fall of Sebastopol. By W. H. Russell.

The Century Magazine (January).

The Great Wall of China. By Romyn Hitchcock.

Whittier. By Elizabeth Stuart Phelps.

The £1,000,000 Bank-note. By Mark Twain.

The Kindergarten Movement. By Talcott Williams.

International Journal of Ethics (January).

The Ethics of Social Progress. By Prof. F. H. Giddings.

Did the Romans Degenerate? By Prof. Mary E. Case.

Political Economy and Practical Life. By Prof. W. Cunningham.

German Character as reflected in the National Life and Literature. By Richard M. Meyer.

The North American Review (January).

Shall Immigration be suspended? By Hon. W. E. Chandler.

The Limits of Legitimate Religious Discussion. By Bishop Coleman.

Industrial Co-operation. By David D. Field.

Our City Vigilance League. By Rev. Dr. Parkhurst.

The Arena (January).

Women Wage-earners of America and Europe. By Helen Campbell.

From Sacrifice to the Golden Rule. By J. T. Sunderland.

Why the World's Fair should be opened on Sunday. By Rev. O. P. Gifford.

Are we a Prosperous People? By B. O. Flower.

NEWS FROM THE FIELD.

[*News items are solicited from all our ministers and other workers. Send them to the* EDITOR OF THE UNITARIAN, 141 FRANKLIN ST., BOSTON, *before the 18th of the month.*]

A course of six lectures will be given in Channing Hall, 25 Beacon Street, Boston, on "Devotional Leaders and Writers." They will be given under the auspices of

the National Bureau of Unity Clubs, aided by the National Guild Alliance, and will be delivered on Saturday afternoons at three o'clock. The object of these lectures will be to show the nature and value of the spiritual life and its devotional expression, how it has developed itself in different ages of Christianity and what are its permanent elements. The purpose which will be kept in mind is practical, to show we may develop the spiritual life into an earnest devotional expression in our churches. The lectures will be given as follows: February 25, The Spiritual Life of the Early Church, Rev. Howard N. Brown; March 4, The Spirit of German Mysticism, Rev. Lewis G. Wilson; March 11, The Spirit of Spanish Mysticism, Rev. Francis Tiffany; March 18, The Spiritual Life of the Modern Church, Rev. C. F. Dole; March 25, The Devotional Literature of England, Rev. Francis B. Hornbrooke; April 1, The Spiritual Life in Some of its American Phases, Rev. George W. Cooke.

Rev. Mark W Chunn, a graduate of Yale College and Divinity School, and formerly a Congregationalist minister, having sustained a thorough examination covering all points bearing upon his qualifications for the work of the Unitarian ministry, and having satisfied the Committee on Fellowship that he is in all respects worthy of their approval, is hereby commended to the fellowship of our ministers and the confidence of our churches.

W. L. Chaffin,
Chairman.
D. W. Morehouse,
Secretary.

Rev. W. M. Backus, educated at the Iowa State University, and formerly of the Universalist ministry, having sustained a thorough examination covering all points bearing upon his qualifications for the work of the Unitarian ministry, and having satisfied the Committee on Fellowship that he is in all respects worthy of their approval, is hereby commended to the fellowship of our ministers and the confidence of our churches.

W. L. Chaffin,
Chairman.
D. W. Morehouse,
Secretary.

Statement.—The Committee on Vacant Pastorates and Ministerial Settlements (chosen by the Ministerial Union and the Younger Ministers' Association) would announce that it is now in working order. Many churches are making use of this means to obtain candidates; while a large number of ministers are working through the committee in getting a hearing before the churches. The churches find that they are saved much trouble; and the results thus far are very satisfactory, so that the churches depend wholly on the committee. It should be understood by the ministers that, while this agency is for their service, it is to be used only by those who are candidates for settlement. The vacant parishes are seeking such; and the matter of temporary supplies should not be an added burden to the committee, thus to complicate its work and cause misunderstanding in the churches. The committee is pleased to acknowledge the hearty co-operation of the ministers and many churches; and, as it is the servant of both, it asks only to be further aided in making its offices more effective in the service of the body.

Rev. D. M. Wilson, *Chairman.*
Rev. E. A. Horton,
Rev. J. B. Green,
Rev. H. C. De Long,
Rev. B. R. Bulkeley,
Rev. G. C. Cressey,
Committee.

Ann Arbor, Mich.—Mr. Sunderland has exchanged pulpits recently with Rev. John Snyder of St. Louis and Rev. J. Ll. Jones of Chicago. Mr. Snyder took charge of a Dickens "Christmas Carol" entertainment in the Unity Club course here, assisting the young people in arranging tableaux, and himself reading the "Carol" to the large audience that came out to see and hear. There are very few such readers as Mr. Snyder. His sermons as well as his readings were greatly enjoyed. Mr. Jones gave a very interesting and finely illustrated lecture on Millet on Saturday evening before Unity Club, preached Sunday morning, and gave a strong lecture on Browning at night.

Rev. Dr. Thomas of Chicago and President Palmer of the World's Fair have lately lectured here in the Unity Club course; and Rev. James Kay Applebee, Rev. Anna H. Shaw, Rev. S. R. Calthrop of Syracuse, and Rev. Mr. Milsted of Chicago are coming soon. The annual club banquet was held in the church parlors on the evening of January 13. One hundred and thirty persons sat down to supper, after which there were toasts, responses, and music. The club is having the most successful year of its history.

Mr. Lloyd, instructor in philosophy in the university, has just finished a course of six lectures before the students' Bible class on "Some Practical Problems of Ethics and Religion."

During the next three months Mr. Sunderland will have the class, reading the advance sheets of his new book on "The Origin and Growth of the Bible," with comments, illustrations, and opportunity for questions.

The Ladies' Union connected with the church is devoting the winter to historical and other studies in preparation for the World's Fair.

Mr. Benjamin Brown, for many years a leading member and officer of the church, and one of the best known and most hon-

ored citizens of Ann Arbor, died the past month. He will be greatly missed in the church and the community.

The university is very prosperous. New buildings are going up all the while, and there are constant additions being made to its teaching force and its equipments. Probably at no university in America is better work being done. It has now about twenty-nine hundred students.

Asheville, N.C.—Thanks to its situation on a beautiful little plateau in the heart of the mountains of Western North Carolina, Asheville is, as every one knows, a very popular health resort for Northern invalids during the cold season, and an equally popular pleasure resort for Southern visitors during the warm season. Our society occupies the somewhat anomalous position of a *stationary missionary*. In any place which, like Asheville, has grown rapidly in a few years from a country village to a little city of twelve thousand inhabitants, the population changes greatly from year to year. When, as is the case here, climate is the greatest attraction, and men come here just on that account, make their homes here for a few years, and, when they have recovered their health, turn to their former homes, this impermanence of the population is much more marked. When the place is a season resort, and not only that, but a *winter* resort for one class and a *summer* resort for another, the shifting character of the population is at the maximum. Our work, therefore, is largely missionary; but, instead of going to those to whose religious life we minister, they come to us. The society is little more than a year old, and, indeed, has only adopted its permanent organization within the last six months. At present our society has the support of hardly more than a score and a half of adults who are *permanent* residents of Asheville. But, although these are not persons of large means, the effectiveness of our church is greatly beyond what this small number would indicate; for, besides these, there are those who may be here only for a few months, but who are exceeding glad to find a liberal church home, and who, for the time being, work as hard for and contribute as loyally to the church as do the permanent residents. The result of this condition of affairs is that, while our growth is not uniform, we are able to minister to the religious life of a very considerable number within the twelve months, and our opportunities for catching the ears of men and women from all parts of the country, and indeed of the world, who would otherwise know nothing of our gospel, are superior to those of most missions. *Southern Unitarian.*

Batavia, Ill.— There is no Unitarian church here, but it is doubtful if any church East or West is doing a larger or more effective post-office mission work than is being carried on, wholly at his own expense, by Mr. John Burnham of this place. Besides sending out a large quantity of the current tracts and other literature of Unitarianism, he has paid for the publication of a number of new tracts for his own special use; and these as well as the others he has circulated by the thousand. He has recently sent a package of liberal literature regarding the Bible to each of the men—ministers and laymen—connected with the trial of Prof. Smith in Cincinnati; and he is about doing the same to all who had to do with the Prof. Briggs trial in New York.

Battle Creek, Mich.—Rev. W. D. Simonds is giving a series of morning sermons on "The Religion of Jesus," and in the evening is discussing "Present Day Topics." The Young People's Guild is spending the winter studying "Hamlet." The large Sunday-school is studying the life and teachings of Jesus. Rev. M. J. Savage of Boston spoke in the lecture course on January 18 on "The Change of Front of the Universe."

Boston, Mass.—One of the pleasantest and really most important events of the month has been the decision of the Second Church to call to its pulpit Rev. Thomas Van Ness, at present Superintendent for the American Unitarian Association on the Pacific Coast. In spite of the earnest advocacy which Mr. Van Ness has always given to the policy of appealing to all ministers of youth and vigor to devote themselves, in a spirit of self-sacrifice, to the demands of the great West, he has felt the call of the Second Church to be so strong that he accepts, and sacrifices all his deep-seated interests in the West in order to undertake the difficult duties of a ministry in such a centre of Eastern influences as Boston. Mr. Van Ness will be installed probably early in April.

—At a meeting of the Council of the National Conference held in Boston Jan. 9, 1893, the following resolutions were adopted:—

"*Resolved*, unanimously, That the Council of the National Conference of Unitarian and Other Christian Churches agrees to do everything that lies in its power to make the Unitarian Congress, to be held in connection with the Exposition at Chicago, successful. In accordance with this spirit, it seems desirable, and it is hereby voted, that the regular meeting of the Conference be postponed for one year.

"*Resolved*, unanimously, That the Council approves the general plan of programme submitted by the Chicago committee, and refers the completion of the programme to its sub-committee, already appointed."

—While the settlement of a minister over the Second Church is cause for rejoicing, it is

with deep regret we learn of the resignation of Rev. E. H. Hall of Cambridge. The position occupied by Mr. Hall is one of such great importance, his influence has been so unfailing, his labor so indefatigable, that the news of his retirement is a shock to the denomination. We understand Mr. Hall intends to give some extended period to European travel and study, and severs his ministerial ties only that he may be enabled to devote his whole energy to the prosecution of those subjects of theologic study in which he is a recognized scholar.

—A striking portrait of Dr. C. A. Bartol has been hung in the American Unitarian Association Rooms, the gift of Mr. Thomas Gaffield. The portrait is the work of Dr. Bartol's daughter.

—Rev. Dr. Fisk has begun with great vigor the work of his new pastorate in the Church of Our Father, East Boston. He announces a special course of Sunday evening sermons for February as follows: February 5, "The Power of a Faithful Life"; February 12, "The Power of a Loving Life"; February 19, "The Privilege and Glory of Young Men"; February 26, "The Privilege and Glory of Young Women."

—Never has the city of Boston experienced such a wide-spread grief in the loss of any citizen as in the sudden death of Phillips Brooks, reference to which is made in our editorial notes, and in another column. The following are the resolutions unanimously adopted by a rising vote at the Channing Club dinner, January 23:—

This club meets at a moment of universal sorrow, — at the close of a day when every one in this community has been expressing his grief for the unexpected death of Phillips Brooks.

To express, as a society, our sense of the public loss, and our own loss as well, let this resolution be entered on our records:—

Resolved, That the death of Bishop Brooks is felt as a personal loss by the members of this club, as it is a public loss to the whole community.

Too broad for sect, too large for party, and too wise for controversy, he accepted every opportunity in the service of his Master by which he could elevate the people to the highest and noblest life. He was too brave to shrink from any duty, as he was too humble to refuse any.

His matchless power of speech was the fit result of the purity of his life and the manliness of his purpose. And in his sympathy with all — young and old, high and low — he carried everywhere the gospel which he loved, so as to make it command the attention of all who saw or heard or knew him.

There is no one left who had so many friends.

—Rev. James Kay Applebee is engaged in an extended lecturing tour in the West. He expects to visit the Pacific Coast before returning to Boston. Mr. Applebee is well known for the splendid literary style, robust eloquence, and trenchant thought of all his lectures, particularly his Shaksperian course, to which he gives a rare dramatic power. But perhaps the most impressive quality is the tremendous moral energy pervading his own thought, and so, without any direct statement, carrying home the ethical teaching of each subject to every listener. We hope as many of our Western churches as possible will secure this opportunity of hearing Mr. Applebee.

Chicopee, Mass.—The church in this place has extended a flattering call to Rev. Cary F. Abbott. He will accept it, we are given to understand. With a new minister and a new church, a new season of prosperity seems opening for this society.

Des Moines, Ia.—Not only is the Unitarian church here prospering, but the Unity Club is growing fast in popularity and influence. A literary reception was recently given to the club in the parlors of the Sabin House by Mrs. Johnson, which was a memorable occasion. A paper on "The New Orthodoxy" was read by Rev. Mr. Harvey, the Unitarian minister, which was very clear and able, and which was discussed by members of the club and invited guests, among the latter being several orthodox ministers. Sixty-five persons sat down to dinner.

Haverhill, Mass.—Our little "Band of Helpers," an organization of children between the ages of five and ten or eleven years, gave a Mother Goose drill and fair in Unity Hall in December, which was largely attended, and which put into their treasury the sum of $40. The amount was presented to the Sunday-school, with a pretty little speech by the nine-year-old president of the "Helpers," after the Sunday-school exercises last Sunday.

London, Eng.—We notice with pleasure the announcement that Rev. Miss Marion Murdock of the United States (well known as a Meadville student and as a pastor in the West, now pursuing special studies at Manchester New College, Oxford, was to preach January 8, morning and evening, at Stamford Street Chapel, London.

Lynn, Mass.—The consecration services of the Amos Rhodes Memorial Chapel in Pine Grove Cemetery took place January 17, that day being the anniversary of the birthday of the late Lydia Newhall Rhodes, to whose generous bequest the building of the chapel is due. Mr. and Mrs. Rhodes were among the original Unitarians of our city. The bequest was $20,000; but their nephew and executor, Mr. Charles H. Newhall, added a large sum to the bequest, in order to make the memorial more beautiful and complete. Rev. S. B. Stewart conducted the services, and delivered a wonderfully beautiful and touching address in the presence of a large gathering of the leading citizens, including representative clergymen of every denomination.

—The four o'clock vesper services at Mr. Stewart's church continue to be one of the Sunday attractions. The church is full every Sunday; and usually people go away, unable to get seats. At the New Year festival a magnificent Christmas tree was displayed, lighted with fifty incandescent

lamps of various colors. The effect was wonderful.

Madison, Wis.—The Wisconsin Liberal Ministers' Institute meets here January 30 to February 2. Opening sermon by Rev. J. F. Schindler of Racine after which the following programme is to be carried out:—

Tuesday, January 31: Devotional service; paper, "The Problems and Perplexities of a Young Minister's Life," Rev. C. F. Niles, West Superior; discussion; paper, "How to conduct the Funeral Service," Rev. T. W. Critchette, Oshkosh; discussion; paper, "Ministerial Visitation in the Parish," Rev. W. F. Place, Arcadia; discussion; paper, "The Evening Service," Rev. W. S. Williams, Wausau; discussion; paper, "The Kind of a Sermon for To-day," Rev. T. G. Owen, Neillsville; discussion; paper, "Young People's Societies," Rev. L. H. Stoughton, Baraboo; discussion; public platform meeting,—topic, "The Pulpit and the Pew: What Each has a Right to expect from the Other." Hon. W. H. Rogers, Fort Atkinson, Hon. H. M. Lewis, Madison, Rev. George H. Clare, Madison, and Rev. W. S. Williams, Wausau, will take part.

Wednesday, February 1: Devotional service; Paper, "Religion and Church: A Prophecy," Rev. C. R. Washburn, Stoughton; discussion; paper, "The Sunday Service," Rev. H. T. Secrist, Milwaukee; discussion; paper, "The Preacher before his Audience," Rev. J. M. Payson, La Crosse; discussion; papers, "Unitarians and Universalists": 1. "Why they should co-operate," Rev. H. D. Stevens, Menomonie; 2. "Practical Ways in which they can work together," Rev. J. F. Schindler, Racine; discussion; paper, "How to prepare the Sermon," Rev. George H. Clare, Madison; discussion; business session; public platform meeting,—topic, "Best Ways to promote the Liberal Spirit and Ideas." Rev. J. M. Payson, La Crosse, and Rev. H. T. Secrist, Milwaukee, will lead in the discussion. Others will participate.

Thursday, February 2: Devotional service; paper, "The Outside Work of the Church," Rev. Lloyd Skinner, Eau Claire; discussion; paper, "The Verdict of the Liberal Churches on the Subject of Intemperance," Rev. Olympia Brown, Racine; discussion; business session; paper, "What shall the Minister do with the Social and Industrial Problems of To-day?" Rev. Sophie Gibb, Janesville; discussion.

Manchester, N.H.—We are organizing in this city something that will correspond in its aims and methods to the Young Men's Christian Union of Boston. It will be known as the "Gymnasium." But the organization will have a much wider scope than merely catering for physical culture. It will be a centre for the best influences that can be brought to bear upon the young men of our city. Several efforts have been made to organize a Young Men's Christian Association; but they have invariably failed of success, because of the narrow creedal tests which these organizations impose upon their members.

There is a very large number of young men in Manchester who have hardly any helpful influences or associations in their lives, and who need just such an organization to unite them in mutual efforts to make life sweeter and richer and every way stronger for them. The movement is under the leadership of the ministers of the three liberal churches of the city,—the Universalist, Unitarian, and Liberal Orthodox.

Marblehead, Mass.—Rev. H. C. MacDougall has accepted the call given him by the old Second Congregational Society. The people express great satisfaction over this happy result.

Medford, Mass.—The First Parish Unitarian Church, built 1839, was totally destroyed by fire on Sunday, January 15. The fire was discovered 1.45 P.M., not more than fifteen minutes after the sexton had left the vestry at the close of the Sunday-school service. The fire department had the greatest difficulty in saving the parsonage, which adjoins the church. The only thing rescued from the church was the valuable and historic communion plate. The financial loss is covered by $20,000, insured.

Newport, R.I.—A wonderfully lifelike and impressive bronze statue of Channing, by W. C. Noble, the well-known sculptor, was unveiled on Sunday, January 8, in Touro Park, just opposite the Channing Memorial Church. The statue is a gift to the city from Mr. W. G. Weld of Boston. On the morning of the unveiling Rev. George W. Cutter preached an eloquent discourse on the life and marvellous influence of the great Unitarian prophet.

Newton Centre, Mass.—The Newton Centre Unitarian church was rededicated January 22. The church building has just been enlarged at a cost of about $1,100. The seating capacity of the auditorium has been increased from two hundred to four hundred and fifty, and its present dimensions are 100x40 feet. An L has been added in the rear to the main structure, and contains a Sunday-school class-room 40x30, and ladies' parlors connecting, the latter separated by large folding-doors from the class-rooms, and so arranged that both can be thrown into one general apartment.

In the basement a hall and supper-room has been finished off. The dimensions of the apartment are 125x45, and it is fitted up with a small stage for entertainments.

The interior finish is hard pine, with pews, pulpit, and choir gallery in quartered oak. The class-room in the L is finished in whitewood, and the ladies' parlor treated

in the ivory coloring effects, both walls and woodwork with soft ceiling tints. There is a very handsome Dutch open-tiled fireplace in the parlor, the gift of the society of King's Daughters connected with the church. The walls of the audience-room are treated in a delicate shade of blue, with buff ceiling tints.

There was a large attendance at the dedicatory service. The pastor of the society, Rev. A. T. Bowser, Rev. Charles A. Allen, Rev. J. B. Green, and Rev. Howard N. Brown took part in the opening services.

Addresses were given by Rev. F. B. Hornbrooke of Newton, upon "The Meaning and Value of Public Worship," William H. Baldwin of Boston, upon "The Place and Use of the Sunday-school," Rev. J. C. Jaynes of West Newton, upon "The Social Work of a Church."

Choice musical selections were finely rendered during the service by the chorus choir of the church.

Peoria, Ill.——We have received an announcement from "The People's Church," pastor Rev. R. B. Marsh, from which we quote: "The People's Church aims to teach men how to be saved, to afford an opportunity for all to meet with it, to get acquainted with kindly, loving people. No one is too poor to come. No one too low to be beneath its tender, loving care. No one need hesitate for fear of not being welcome. All classes, all beliefs, all souls, are invited. There is ample room in the hall. It will cost no more for two thousand than for two hundred. There is room in the hearts already there for all to share in their love and kindness. Many excuses are given for not going to the churches. What excuse have you for not coming to the People's Church?"

Philadelphia, Pa.—January 12 has for several years been a day of rejoicing in Unitarian circles because of the charming receptions tendered by the First Church to Rev. Drs. Furness and May. A local paper of the 13th says: "A reception was held last evening in the parlors of the First Unitarian Church in honor of the sixty-eighth anniversary of the ordination of Rev. William H. Furness, D.D., and the seventeenth of Rev. Joseph May's installation. The venerable Dr. Furness, who will be ninety-one years of age on the 20th of April, stood up the greater portion of the evening, and greeted his many friends with smiles and pleasant words. The chandeliers were festooned with smilax, and the parlors contained several handsome baskets of flowers which had been presented to Dr. Furness and to Mr. May. At the southern end of the parlors was a portrait of the late Henry Ware, who was in his day a noted Unitarian minister and pastor of the Second Church, Boston."

The four churches of this city are flourishing. The ministry of Rev. J. C. Hodgins at Germantown is very acceptable to the old members of the congregation, and is attracting the interest of the younger people also. Rev. W. I. Nichols is very helpful and enthusiastic at Spring Garden. The congregations are increasing. The Sunday-school is growing, and all activities are of a healthy nature. At the First Church, with Rev. Mr. May, and the West Philadelphia movement, under the fostering care of Rev. Mr. Johnson, life, activity, and zeal are the order of the day.

The monthly sessions of our Sunday-school Union are helpful to all who attend, the numbers present at each meeting being much larger this year than ever before. The Unitarian Club has become one of the fixed institutions of our city. It has pleasant rooms in the "New Century Club Building," 124 South Twelfth Street, with a competent person in attendance every week-day, and where all visitors find a hearty welcome. The regular monthly meetings are held the third Thursday night in each month. We are to have the pleasure of hearing Mr. William M. Salter on "Whittier as a Moral Force" on the 19th inst.

Phœnix, Ariz.—Rev. Samuel A. Dyberg, lately from the Harvard Divinity School, has started a Unitarian movement here which looks hopeful. Under date of January 5 he writes: "This region is of greater importance than people in the East are aware of. The broad valleys of the Gila and the Salt Rivers have begun to rival Southern California. Phœnix is the capital of Arizona. It has now eight thousand population, and in twelve months will have ten thousand. I can already count on some of the best families in the city to help the Unitarian movement."

Pittsfield, Mass.—On January 15 Mr. Watari Kitashima of the Harvard Divinity School preached a good sermon on "Jesus Wept" and gave an interesting lecture on "Old and New Japan" in the evening.

Rev. Mr. Horst preaches every Sunday evening in Great Barrington, where he hopes to build up a second Unitarian church in Berkshire County, and is arranging to hold services in Sheffield, the home of Dr. Dewey.

In a short talk on the Bible to the Sunday-school Mr. Horst called attention to the edition of the New Testament just published by the American Baptist Publication Society, in which the word "immerse" is substituted for "baptize," and urged all present that were thinking of buying the Holy Scriptures to get the Revised Version only.

Richmond, Va.—At last there is prospect of a Unitarian church in this historic old city. Through the efforts of Dr. E. C. Williams, a young physician here, who graduated at Ann Arbor, and there became

interested in Unitarianism, lay services were begun here more than a year ago. As a result of his correspondence with the American Unitarian Association, and with Rev. George W. Chaney, the American Unitarian Association Superintendent for the South, Mr. Chaney spent a Sunday in Richmond in June last. He has been here again lately for several weeks. Reports of decided progress may be expected soon.

Salem, Ore.—Under the two or three years' work of Rev. H. H. Brown of Brooklyn, N.Y., an elegant church building was erected a year ago, and quite a respectable "society" formed of the most reputable people of the city. The society has recently obtained the services of Rev. T. W. Haven, who is a young man of great promise. He is a son of Bishop Haven of the Methodist Episcopal Church, who died in this city several years ago, while attending one of its conferences. The prospects for acceptable and useful work by the young man are highly flattering. If all the people who are in hearty sympathy with the rational principles of Unitarianism really understood the effect and influence their support would have upon advancing liberalism to a high degree of popularity, all Unitarian societies would be at once increased *tenfold.* But many are indifferent, and so they allow the leaven of liberal truth to work out the slow process of "leavening the whole lump" of society and crystallized Orthodoxy.

San Diego, Cal.—After six years of fruitful labor, Rev. B. F. McDaniel resigns his charge here. Mr. McDaniel has been much more than the minister of the Unitarian church: he has been a prominent citizen, and has done wonderful things in building up the schools and enlarging educational agencies. The following resolution was unanimously voted by the society:—

"*Resolved*, That in Rev. B. F. McDaniel this church has had an able, faithful, and Christian pastor, true to every duty and earnest in every good work; that his faithful services and good work have not been confined to this church, but that he has been a public-spirited and patriotic citizen of this city. He has not only been the earnest educator of our children, but also the consoler of those in sorrow and the alleviator of those in suffering and distress. We cannot part from him without expressing to him and to his wife our continued love and affection, and it is only from the necessities of our situation that we now accept his resignation as tendered to this society."

Shelbyville, Ill.—A correspondent writes: "Mr. Douthit's congregations and Sunday-schools here and at the Jordan church in the country have been better attended the past year than usual, but of the poorer classes, though a few well-to-do families have come in. It is now a year since he gave up his paper, *Our Best Words*, by the aid of which he was so long able to hold the liquor interests of the community at bay, and at last shut up all the saloons of the city. But, alas! now that his paper has gone out of his hands, the saloons are back, and as bad as ever, while even his political enemies say that the saloons could not have come back if he had kept his paper."

The Findlay (Shelby County) *Enterprise* of January 5 contains an editorial upon Mr. Douthit's work for education and temperance, and among the poor, from which we are glad to copy a few sentences: "Rev. Jasper Douthit has done more for church and school in Shelbyville than any man who ever lived in that beautiful city. He has done more for the poor than will ever be credited to him on earth. He has healed many a broken heart, and worked tirelessly on, asking no remuneration but the consolation of God. He has builded for himself a name that will live with the people."

St. Louis, Mo.—Dr. Snyder has exchanged recently with Rev. Mr. Sunderland of Ann Arbor and Rev. Mr. Fenn of Chicago.

Mr. Fenn visited our city as the guest of the Unitarian Club, before which on January 17 he read a paper on "Some Assumption of the Higher Criticism," by many of those fortunate enough to hear it considered the strongest paper presented to the club in the six years of its history. Mr. Fenn will find many admirers when he visits our city again.

Locke Richardson read under the auspices of the Junior Eliot Society "The Winter's Tale." The enterprise was in the interest of the piano fund.

Rev. E. E. Hale gives an address on the opening of the new public library on February 17. There is much interest among Unitarians. Those never having heard him anticipate great pleasure, and his old friends are eager to welcome him.

The chorus choir gave one of its delightful song services early in December: another is promised for the middle of this (February) month.

The annual meeting of pew-holders and trustees received reports on the condition of church society proper, Mission School and Home Sunday-schools, and Eliot Society. Financially, all is prosperous. The trustees signified their appreciation of the service of the pastor by an advance in his salary. The society is quite free from debt, the property in excellent repair, and a balance in the treasury. Something in the neighborhood of $18,000 was raised and disbursed by the various treasurers in 1892.

The Eliot Society (local Branch Women's Alliance) held its regular monthly meeting on the 19th. The hour set apart for literary work was occupied by a discussion on "Proportions in assigning Time to Various

duties," which proved so interesting that the topic is to be continued for the February meeting.

It is again our sad duty to note the death of one of our most promising young people. Edith Knowlton Sawyer, eldest daughter of F. O. and Nellie Sawyer, died on November 21, after a brief illness. The loss to this home of its eldest daughter can only be estimated by those who have undergone similar trials. It will be long before her friends cease to miss her womanly, bright, and helpful presence. She had been for many years a pupil in our Sunday-school.

Dr. Snyder completed his twentieth year in this pulpit on January 1, and made that the occasion for a review of the period, in which he paid eloquent tribute to his predecessor, Dr. Eliot, and those members of that band who have made history in this city noteworthy.

Tacoma, Wash.—A Liberal Club has been established here under most favorable auspices. The first meeting for organization was held January 3 at the residence of Mr. Samuel Collyer, and January 12 as many as forty-two members sat down to dinner together. Regular meetings are to be held on the second Thursday in each month, and the annual meeting in May. Judge E. N. Parker was elected president, and W. A. Ryan secretary and treasurer. The object of the club is to discuss social and other topics from an ethical standpoint.

Ware, Mass.—The ordination and installation of Rev. Victor Emanuel Southworth as pastor of the First Unitarian Church took place December 29. Rev. Minot J. Savage preached the sermon; invocation, by Rev. N. Seaver of Millbury; Scripture reading, by Rev. George W. Kent, Worcester; ordaining prayer, by Rev. A. F. Bailey of Barre; right hand of fellowship, by Rev. D. W. Morehouse of New York; charge to the pastor, by Rev. L. W. Mason of Gloucester; address to the people, by Rev. Grindall Reynolds, secretary of the American Unitarian Association.

THOUGHT-CHIPS.

A Sadducee of Jerusalem, meeting on the evening of crucifixion day his new-made friend, the Pharisee, gayly and confidently said: "Well, neighbor, we have nothing further to fear from the Nazarene. He died to-day on Pilate's cross. The disturber of our peace is crucified, and his followers are scattered."

True, Sir Pharisee, but something else, thank God, is also true. *Truth does not die when the prophet is slain.* Once let truth get itself adequately spoken, and no malignity of tyrant or bigot can conquer it. All victories over truth are sham victories,—preludes of the inevitable disaster that awaits a lie.

There are prayers that little honor those who utter them: prayers of selfishness, wherein the petitioner craves blessings which others may not share; prayers of bigotry, limiting by man-made conditions God's free grace; prayers of revenge, calling Heaven's vengeance upon earth's wrongs; idle prayers, wearisome repetition, mere air gossip; pretentious prayers, assuming to advise Omniscience; impertinent prayers, suggesting failure on the part of the Infinite; peevish prayers, complaining of the inevitable; childish prayers, pleading the impossible.

Alas for our poor praying! Were not the Father most merciful, our prayers might plead against us in the judgment.

But let us not forget that there are some prayers that lift our wicked world nearer heaven than aught else except a good deed, —which is only a good prayer in the acting.

Such are prayers of communion,—the good in man reaching up to the goodness that is above man; purity, imperfect, yet aspiring, communing with perfect holiness, —love with the upward look seeking a Father's blessing. Fragrant as flowers laden with dew are the prayers of the gentle and pure.

And there are prayers of resignation,—sad sorrow saying, "Thy will, not mine, be done,"—broken-hearted grief crying in the darkness, "Though He slay me, yet will I trust him." Thus the soul, praying, conquers its deepest woe.

Then there is the prayer of aspiration,—that holy desire, voiced or voiceless, that the life may be right, in thought, in feeling, in purpose,—that noblest of ambitions, to be good and do good, to honor every good cause and bring shame to none. This is the best prayer, the most manly. Faith never offers a more acceptable petition. As the most honorable ambition we can possibly conceive of is to be good and do good, so the noblest prayer is one in which divine assistance is invoked to that end.

"Let not them that wait on thee be ashamed through me, O Lord of hosts. Let not those that seek thee be brought to dishonor through me, O God of Israel."

W. D. Simonds.

Battle Creek, Mich.

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